T H E

Black-Clad Messenger

a journal of anti-authoritarian primitivism #17

Open to those who want to hasten the disappearance of this whole stinking order. Everyone who is fed up with the masochism of trying to reform a fundamentally destructive techno-totality. Everyone who wants to live, to breathe, to banish the cancer of divided, deformed existence.

Liberalism and Leftism are dying. The specter of Anarchy is the inspiring alternative to the tired, failed forms of pseudo-opposition. Action is ongoing. Let us hear from you.

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Introduction to "Bring The War Home: The Black Liberation Army & The Weather Underground"

An excellent analysis of those groups by the Anarchist Action Collective. Pamphlet available from us for $2.

The "movement of the 60's", in fact, did not much survive that decade. The mass protests upon Nixon's invasion of Cambodia in April 1970 were trumped by the shootings of students at Kent State and Jackson in May. The radical current, for all practical purposes, had been ended.

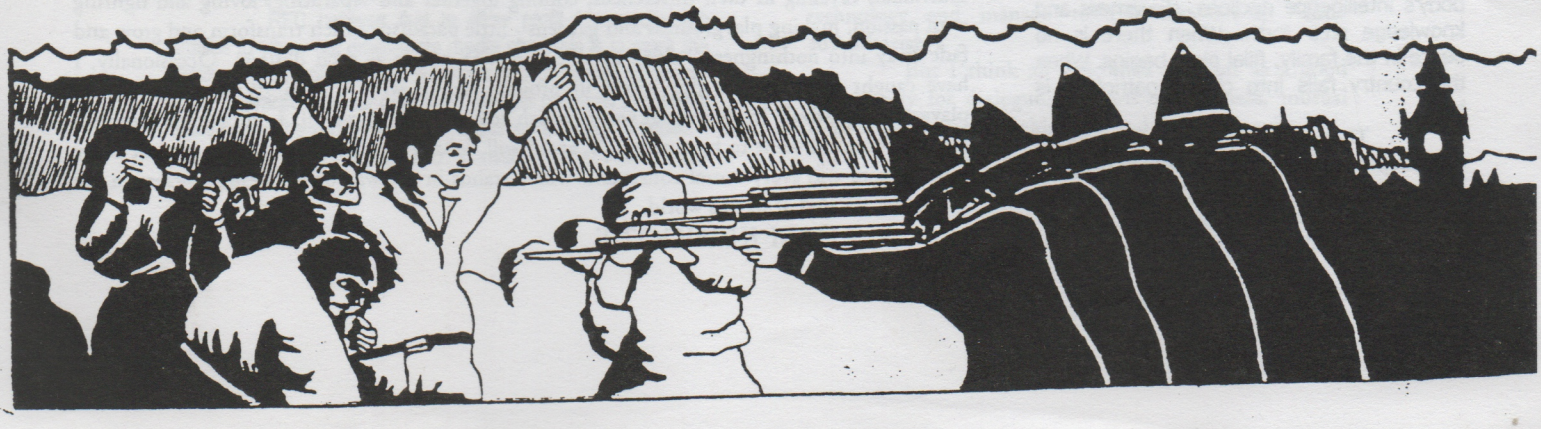
But, there were those who refused to give up the fight, and chose to escalate their resistance - underground. They might even have known, on one level or another, especially as the decade wore on, that it could not last. But to the women and men of the Black Liberation Army and the Weather Underground at the beginning of the 1970's, and the Symbionese Liberation Army in '73, a whole new level of struggle was just beginning.

We might say that such groups practiced a politics of desperation, and that their orientations were ways of turning their backs on Amerikan society. Of course, given the defeat of the larger social movements, it would have been hard not to feel at least some despair. Movement figures - non-white in particular - had been murdered by the state, whole communities were under siege by the fascist police forces and FBI, the Vietnam war was still being escalated, national liberation efforts around the world had long been involved in armed struggle. So there was a sense, among some, that the time had come to give up trying to connect with the American public and go it alone, by the path of violent resistance.

Were these approaches hierarchical, sexist, and militaristic? Did they exhibit theoretical shallowness, nationalism, and fetishism of organization? In some cases, yes, all of these things. Many mistakes were made, many lessons had to be learned, and much social programming had to be un-learned. But, it should not be forgotten that here were people of courage, folks who simply refused to accept defeat. Who fought on and inspired many others by their all-or-nothing blazing selves. They could not step down and accept oppression and victimization. Whatever political differences we may have with them, they deserve our respect, and those who survive in prison or still underground, our continuing support.

And as we see a resurgence of a new social movement; one with a deeper analysis and more encompassing goals, and one which questions all forms of domination; we must look critically at the past so we may learn from their victories and also their mistakes. But, most importantly we can be inspired by their actions.

- Long live the spirit of Revolution!



MISSION STATEMENT

This is a publication dedicated to smashing domination in all of its forms and providing solidarity with those who fight against power by any means necessary.

ANARCHY: Opposition to all forms of institutionalized authority. Promotion of a society based on voluntary cooperation, consensus-based decision making, mutual aid, and self-sufficiency.

PRIMITIVISM: Belief in the superiority of the original state of humanity. A healthy rejection of progress, industry, work, Capital, the State, etc. Ascendant anarchist orientation and antidote to reformist illusions. Route to liberated, un-mediated condition of wholeness and freedom.

BIOCENTRISM: The belief that all living things (including humans) exist for themselves; that they should live and flourish without interference and domination by the human race. A bio-centric outlook searches for the wildness in everyone and fights for the tamed and enslaved to go free and feral.

"Societies that dominate nature also dominate people. Where there is the idea that a massive dam should be built to control a river's flow, there is the idea that people should be enslaved to build it; where there is the belief that a giant metropole may serve itself by despoiling the surrounding countryside and devouring its raw materials, there are castes and hierarchies to ensure that this is accomplished; and where there is a philosophy that a society has the right to exert its control over the plants and animals around it, using them as it can to its own maximal benefit, there is the philosophy of warfare which merely extends to other humans the privileges accorded to the rest of the biota".

- KIRKPATRICK SALE, 1985

"When the great Tao is forgotten, goodness and piety appear. When the body's intelligence declines, cleverness and knowledge step forth. When there is no peace in the family, filial piety begins. When the country falls into chaos, patriotism is born.

Throw away holiness and wisdom, and people will be a hundred times happier. Throw away morality and justice, and people will do the right thing. Throw away industry and profit, and there won't be any thieves."

- Lao Tzu, Tao Te Ching

I'll Make My Own Paradise

Wilderness or Playground? There are anarchists, both among those who oppose civilization and those who support it, who insist one must choose one or the other. They equate human creativity with technological development using the same sloppy reasoning that equates the bow and arrow of the Pygmy with computers and factories. Such shallow thinkers are best ignored, but the nature of human creativity is not.

I completely reject the concepts of "human nature" or "species being". The former is a religious concept best left in the dustbin of history with Gods, ghosts and fairies. The latter is an attempt to make the former "scientific", which fails miserably once one realizes that "species" is purely an invention of convenience for the purpose of biological classification. To transform this abstraction into an entity that stands above you and me and of which we are merely part of an absurd mysticism. So when I speak of human creativity, I mean specifically the creativity of each individual as such, the ability of each individual to project the life and interactions they desire and, thus to transform their environment as it gives them pleasure. In other words, creativity is that within each of us which expresses our uniqueness, our fundamental difference from every other being.

Creativity, this expression of individual uniqueness, requires a world full of other unique individuals and of things with specific properties with which the creator can play and interact to transform her environment. But these things also place natural limits on creativity. No matter how much I may whish to do so, I cannot flap my arms and fly like a bird nor take a two hour stroll on the ocean bottom unprotected nor slice a stone with a blade of grass except in dreams. But the natural limits on my creativity still leave a wide, seemingly infinite, range of possibilities open to me. It is the social limits placed upon my creativity which are truly constricting. These limits, which are what define our culture, actually constrain my capabilities. My arms, naturally limited in strength, are now also chained; my eyes, with their vision already fuzzy, must now try to look through a blind-fold as well; my voice, with its tiny range and volume must now strive to sing through a gag. My power to create has been usurped by society and transformed into productive labor and commodity consumption, and I am made into a cog in the social machine.

There is no question that civilization is a transformation of the environment and technology is the tool by which this particular transformation is realized. But it is a transformation at the expense of the individual, of creativity, of singularity. Its aim is total social control through a totally controlled environment - every desire properly channeled and directed toward the commodity that represents its fulfillment; every conflict well-managed and brought to a compromise that guarantees continued mediocrity; every action transformed into the clockwork reactions of a finely tuned machine. The technological system transforms the world in such a totalitarian manner not simply because it is in the hands of a ruling class, but because this is the purpose for which it was developed from the beginning, not merely the transformation of the environment, but its total control. From the time agriculture arose, technology has been cybernetic - that is, the totalitarian attempt to create systems of automatic control.

I have no interest in being a cog in a huge machine, nor in any transformations made by such a machine, transformations which are only making the world increasingly the same homogenized mass. I want to create my own life, my own interactions and my own projects. This inevitably brings me into conflict with civilization and its technological machine, and, in fact, with every form of organized society. For only in the destruction of these gigantic, passionless, constraining monsters can my uniqueness, my fundamental singularity flourish in all of its beauty and wonder, so that I can fully appreciate and revel in the marvelous difference of every being I encounter.

But if we destroy the social constraints on our creativity to replace them with the moral ones of those deep ecologists who wallow in humanistic self-hatred in the name of their bio-centric ideology, we are fools. Why should I deny myself the wonder of a world of individuals reveling in their differences, coming together and separating, loving and fighting with passion, making playgrounds and gardens - little paradises which transform and grow and fade away into nothingness - alone or in union with others as each desires? Occasionally, I have caught a glimpse of this world in projects shared with friends. Wilderness, garden, playground, festival? In this social world which strives to deny me all, I refuse such a foolish choice, because I want to have them all, and I will fight with all of my strength against every social system and every moral constraint which stands in the way of my desire to create a life of wonder for myself in this world.

- ADAM KEINGOTT

Radio Free Cascadia Raided By FCC!

Early in the morning of Thursday, March 15th, the Federal Communications Commission, along with 8 U.S. Marshall's, 3 local pigs, and other agents arrived with a search warrant, battering ram, and drawn guns to search and seize the long-running micro-power station, Radio Free Cascadia (RFC) 98.5 FM.

People living at the Whiteaker neighborhood residence were awoken and questioned individually as to the operations of the station and people involved. All broadcasting equipment was taken into custody. Radio Free Cascadia has been providing an alternative to corporate radio for over three years to the Eugene community. This was an obvious attack on free speech and autonomy. RFC claims "We will be back on the air!". Contact Steve Bouton at #242-0943, or radio98.5@efn.org for more information.

The following is taken from the Evolutionary Statement of RFC 98.5 FM: "The capitalist marketplace has put a price on the earth and the very thoughts of citizens, as if these were products to be owned and traded by faceless economic machines. Huge multinational conglomerates, facilitated by the industrial governments of the world, use their profits to control more and more public space, from national forests and city parks to television, print and radio media.

Following this global trend of coordinating private ownership of public resources, channels of mass communication have become less and less accessible to individuals and local communities. The assumption that most of our society desire a spoon-fed version of current political and cultural events, denies the potential for an ever-changing blend of ideas and values to stimulate social change on a local level.

Mass media provides a constant flow of meaningless, consumer-oriented, mass-produced cultural symbols that simultaneously encourage both uniformity and competition. This commercialization of culture is a massive obstacle to the emergence of the creative social interaction and artistic expression that is vital to confront the diverse problems facing civilization.

Citizens around the globe have chosen to respond to this domination of public discourse non-violently and pro-actively, by simply reclaiming these public spaces, even in the face of violent government repression. Micro-power or "pirate" radio is one such response.

Radio Free Cascadia seeks to be only one outlet for the incredible diversity of ideas and perspectives in our bio-region. Like the water, air and soil, radio airwaves are a public resource, and as such should be utilized for the greatest common good. RFC believes that the public freedoms expressed by the First Amendment of the Constitution should apply equally to micro-power radio, Internet web-sites, and your local community bulletin board. Perhaps the FCC'S insistence on control over the airwaves is best explained by their economically biased regulatory process - hopelessly skewed in favor of corporate interests.

RFC believes that to allow profit-driven corporate entities to elbow out grass-roots media channels is to mock the notion of free speech, and suppress the possibility of deeper social interactions in our daily lives. RFC is prepared to confront this threat to the survival of our civil liberties through continued non-violent direct action and constitutionally based legal defense".

Good Stuff In Early Spring

A long Bay Area weekend in late March bodes well for an active, exciting 2001.

Several "Eugene Anarchists" showed up at Berkeley's Long Haul Space for a "Green Anarchy", evening Thursday, March 22, to kick off a few days' get-togethers. The Long Haul was packed and interest high in the new face of anarchy: the generally primitivist/green/luddite/ anti-civilization approach shared by many, but probably not identically expressed by any two anarchists.

Two days later the 6th Annual Anarchist Book Fair was held in two adjoining halls in Golden Gate Park. This has become a very popular event and new anti-authoritarian publishing projects were represented among the score of tables. Speakers were scheduled throughout the day, with a positive development expressed by the line-up of those speaking. Namely, five of the six were women, whereas until this year it was more often the reverse ratio.

On the following day, Sunday, March 25, a well-organized series of panels, presentations and discussions took place at San Francisco's Latino Cultural Center. Some East Bay anarchists put the whole thing together, an excellent array of stimulating sessions, which compared very favorably with last summer's North American Anarchist Conference but was arranged in much less time. We're hoping it will be an annual opportunity for us to come together and share perspectives and questions.

As noted above, I think this long weekend of getting in touch with each other shows that our movement is getting its shit together (but not fast enough!) for the major challenges and adventures coming soon.

Back in Eugene, social ecology was represented by a speech on the U of O Campus on March 30 by Cindy Milstein. Also on hand at the 3/25 day of workshops in SF, she came to town as part of a West Coast speaking tour.

Her central focus was outlining, in general terms, a vista of global "direct democracy". Milstein and social ecology advocate a system of spokescouncils and confederations that would somehow provide a "grass-roots" functioning of world democracy. Autonomy and decentralization seem pretty much absent from this outlook; instead, a great deal of bureaucracy and control would have to be involved.

To most of us, I'd say, anarchy means NOT running the world. Small-scale, face-to-face community would seem a better model or goal, rather than trying to figure out how to preserve global trade, and large-scale technology and manage to call that set-up "anti-authoritarian".

But I think all welcomed her visit as a good opportunity for dialogue. A spirit of openness, mutual respect, and critical thinking can and should co-exist.

Portland, OR: Police Attack Anarchists:

(Portland police attacked a anarchist/punk house party on March 29th. Three members of the anarchist/punk community face kidnapping, riot and assault charges. They remain in jail on $25,000 each, as of April 2nd. The attack is widely viewed as a pre-emptive strike against anti-FTAA/May Day organizing).

On the evening of Thursday, March 29th, Portland, Oregon police showed up at a party at a northeast Portland house. After a small confrontation police on the scene declared a state of emergency. 43police cars and a Tri-Met bus appeared. Dozens of party-goers were pepper-sprayed, photographed and detained. Three individuals were arrested, taken to jail, where at least one of them was assaulted while handcuffed. All were eventually released on their own recognizance.

On Monday, the three and their supporters appeared at the Justice Center for their arraignment on Riot and Assault charges. Police cleared the courtroom of all supporters and initially attempted to exclude media. The three were then hit with Kidnapping charges and bail set at $250,000 each. (Kidnapping is a "mandatory minimum" offense in Oregon, carrying a lengthy mandatory prison sentence).

As of this posting, all three remain in jail.

Over the past several months, police profiling of Northeast Portland's political subculture/community has increased dramatically. These efforts coincide with the official recognition of Portland's Joint Terrorism Task Force (FBI and local police), as well as an increased militarization of Portland's police under a new police chief. Surveillance and repression in this community has heightened further in the last few days, with individuals being stopped, photographed, searched and questioned ("Are you an anarchist?"). Address books and leaflets have been seized. An immediate community response has been organized. Fund-raising, legal and political support are underway to support those in jail and the community here.

For more information: Portland Cop-watch: #(503)-236-3065, copwatch@portlandcopwatch.com .

Last Minute News: 14 beagles liberated from HLS!

An anonymous message was delivered to the Animal Defense league New Jersey today claiming a raid at controversial animal testing laboratory Huntington Life Sciences, East Milestone, NJ, in which 14 beagles were liberated. Word was received the day before a major protest at the lab scheduled for April 2, 2001.

ALF liberate chickens from California factory:

Communique text follows: "In the early morning hours of March 17, 2001, members of the ALF liberated 468 young chickens from Sunny-Cal Eggs in Beaumont, CA. These animals will be placed in good homes where they will never be crammed into a cage, and forced to stay awake all hours to produce more eggs (more profits). This is the second time this farm was raided - last June, 613 baby chickens were liberated, and video footage of the horrendous conditions on this farm was released". Check out http://www.animalliberation.net/ home of the Animal Liberation Frontline Information Service, where you can get the latest on ALF news.

Arsonists hit Monsanto grain store in Italy:

(4-4-01) Arsonists attacked a grain store of U.S. biotech group Monsanto in northern Italy a week after authorities seized seeds suspected of containing banned genetically modified material.

"The assailants attacked our Lodi warehouse either late last night or early this morning", Monsanto official Piero Ciriani, who had visited the site, told Reuters on Tuesday.

He said the arsonists, who had escaped, painted slogans on the walls saying "No GM" and "Monsanto Killers".

The arsonists also set fire to soybean and maize seeds.

Vandal hits vehicles at Medford dealer:

Medford (taken from *The Register Guard* 4-4-01): A vandal etched 2-foot-long scratches into the hoods of 19 vehicles at Lithia Motors over the weekend, police said.

The damages were reported just days after someone set 30 SUV's on fire at a Eugene dealership, but police say the Medford vandalism and the Eugene case probably are unrelated.

Most of the cars damaged were used models from the late 1990's, police Sgt. Gary Bates said. Damages were estimated at $9,500.

ELF Press Office raided:

Portland, OR (4-5-01): "At approx 6 am this morning the well over a dozen feds raided our house, workplace and two vehicles. Named on the search warrant were Leslie Pickering, Elaine Close and Craig Rosebraugh. Authorities from the FBI, BATF, and Oregon State Police claimed to be searching for evidence into the SUV arson in Eugene. We don't have time to do an official release now because we have a press conference scheduled any minute. No arrests have been made.

They are still there, at our house, picking through our possessions. They have already boxed up our computer systems so I'm sure they'll be taking them again. We could really use any donations possible, especially good computer systems. Obviously, we do not enjoy this but it will have little effect on the North American Earth Liberation Front Press Office and it's functioning as usual".

- lesliejames@tao.ca or North American Earth Liberation Front Press Office PO Box 4783 PDX, OR 97217 or #(503)478-0902.

Nike condemns ELF:

Minneapolis, MN (4-5-01): Nike, Inc., a recent target of the radical activist group Earth Liberation Front's campaign of economic sabotage, today denounced the group's latest attack on a Nike retail factory store in Minneapolis.

The ELF took credit for a failed arson attempt on a Nike factory store in Albertville, MN. A statement released by the ELF claims that they attempted to burn Nike in solidarity with wage-slaves and the people being exploited by Nike in factories all over the globe.

According to the corporate media, "Nike calls upon anyone interested in the issues associated with globalization to denounce the ELF and any other people or groups who resort to violence as a means to draw attention to their cause". Give me a break!

Species Traitor

The human species is the construct of civilization. It is comprised of those who feel that their existence merits a never-ending journey towards the impossible ideal of perfection. Those who are included are living at what they believe to be a higher standard of living. Their journey for higher status has been fueled by their self-proclaimed 'superiority' which they feel grants them the right to take whatever they feel is necessary. This ideal has been the source of all war, oppression, pollution, and injustice. The journey pushes millions of others into extinction, destroys the life sources of this planet pushing it closer and closer to total collapse, domesticates all inhabitants (and is further seeking to assert control via colonization of the gene pools) , and pushes billions into depressed, disease-ridden lives, sparing not even its own species.

In order to solve any of the complex problems that have been brought about by the existence of civilization, we must first abolish the concept, and privileges that its existence allows, of species, which has been the foothold for separating humans from the sphere of the natural world. We can seek no legal or political reforms to account for this, since all politics and legalities stem from the same reason that allows such injustices to occur. As civilization moves to dominate and destroy the natural world, we are faced with either imminent destruction or the chance to return to lives in balance with the natural world.

We acknowledge the fact that at our current state of overpopulation, we cannot return to gatherer-hunter life, but we must challenge the bare essentials of our entire mode of existence. We cannot move back, but we cannot move forward as the same technological-industrial colonizers we have been. Instead, we look to a time, which was by no means perfect, but it worked, and offered a greater livelihood for all the inhabitants of the earth.

Civilization is based upon the concept of power, which does not exist in any real sense. It is exerted by succumbing the masses to the totality of civilized thought, in which every aspect of life is dependent upon the state. The idea of being a 'human species' is key to this being put into action, since it lays the foundations for stepping out of the whole of the natural world, onto the path of human domination. By abolishing the concept of being a species, once is forced to question the entirety of civilized thought. It is with this knowledge that we can step out of our old race towards extinction at the cost of the planet, and enter lives filled with meaning and devoid of oppression. It is our obligation to dismantle all the physical and mental barriers that lie between that world and ours, for the sake of Mother Earth, its inhabitants, and ourselves.

Species Traitor exists as a forum for spreading and developing theories and practical means to bring about the destruction of civilization and defend what wilderness remains. We feel that now more than ever, there is the need for a viable alternative to the mass death culture, and hope to widen the range of information openly available. We reject all ideology and will refuse any hierarchy. We feel that it is not up to us to tell people how to rid the totality from their lives and, while we offer some possibilities , we feel true revolution will be spontaneous and every person will do their part differently. We encourage active and passionate involvement and welcome all criticism and input.

Treason to civilization is loyalty to Mother Earth!

Species Traitor Magazine
PO Box 835 Greensburg, PA 15601
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EARTH LIBERATION... OR SELF-DESTRUCTION?

BY JOHN ZERZAN

In March a *Washington Post* reporter called in pursuit of a story on a series of anti-development arsons by the Earth Liberation Front. She evidently thought that ELF acts are exclusively the work of grizzled "eco-terrorists" in the Wild West. The shocker is that the recent arsons happened on Long Island, and that four-teenagers had been arrested.

Just a day or so later I was in Southern California when freshman Andy Williams shot 15 people, killing two, at his San Diego high school. U.S. Secretary of Education Rod Paige commented on the need "to know more about our young people and to find out where all this rage comes from".

Rage, despair, a sense of emptiness, cynicism. Each on the rise, each testifying to an incredibly unhealthy, even pathological society. As the Situationists once said, there's passive nihilism and there's active nihilism. An indifferent, jaded postmodern ethos is home to the former; a now emerging resistance, a refusal to accept the reigning death march this culture is on, marks the latter. 2001, in my opinion, is going to see more folks, especially youth, break ranks and oppose this dying order.

In *People* magazine of all places ("Death at Work", January 15, 2001), Dr. James Cavanaugh observed that "for many people, the workplace is the last intact social structure in their world... the only organizational structure left that involves regular contact with their fellow human beings".

Outbursts of homicidal violence are even morel likely to occur at work than at school. What an incredible situation obtains when the only intact sphere of content and contact left is more and more likely to be the scene of a murderous rampage. Mike Males of University of California Santa Cruz recently noted that a mass shooting happens every ten days, and the frequency is on the rise.

So many ways to see the toll of a decomposing, destructive civilization. Over a hundred plant and animal species go extinct per day... global warming... the oceans dying etc. etc. Children gunning down children, or crushing them in imitation of "professional wrestlers".

"The purpose of school is to kick the animal out of us", says *Fifth Estate* contributor Pat Halley. And what of all the kids who don't shoot, but who want to? A lot of people wonder aloud why there aren't even more violent deaths in the grade schools and high schools.

Again, the choice between passive nihilism and active nihilism. The choice between the suicide of despair-driven lashing out, versus focused, informed blows against the empire of lies and destruction. I'm betting on the latter.

DESTROY THE ECONOMY!

Our lives are currently dependent upon the success of the economy. Because our society is driven by the production and consumption of commodities, we are required to purchase our continued existence on this planet from those who control it. To obtain the means of paying for shelter, food, clothing, and other needs, we must seek a role in the endless process of commercial expansion. Mass production coverts vibrant living landscapes and ecosystems into homogenous agricultural plantations, unsightly cancer-causing industrial wastelands, and socially destructive urban sprawl. We take part in the process not just by consuming, but by working - for most, work is not a creative activity that allows one to explore one's individual interests, but a self-negating, mind-numbing, stressful, and often injurious form of toil done only for the sake of acquiring a wage. However, we dare not question the overall desirability of industry and commerce, regardless of our hatred for our bosses, our sadness when witnessing open spaces being converted into tract housing, our loneliness when isolated at home with nothing better to do than watch television, or our mental and physical ailments that we contract as a result of our taxing job duties. Even those who perceive the negatives of a continuously expanding economy will typically welcome its presence, as only it will supply the jobs that we so desperately need to pay our bills.

What if there were no bills to pay? This was exactly the case for over 99% percent of human history. Human societies have only recently come to be based upon compulsory mass production. The indigenous cultures that have not been assimilated or destroyed by industrial civilization (along with the few that still struggle to resist its influence) have been content to satisfy their needs directly by hunting, fishing, foraging, gardening, and herding. Hence, it was never necessary for them to subject themselves to the dictates of exploitative intermediaries such as bosses, landlords, cops, politicians, self-proclaimed "experts", etc. Far from living a life of toil, they have enjoined a life of relative leisure, rarely working more than 4-5 hours a day. Furthermore, the act of exploring for food or planting a garden in the company of one's friend while enjoying the natural landscape is a far more meaningful and satisfying form of "work" than the mechanized and regimented labor that we typically take part in today. Although it's not possible for the current population of six billion to live as gatherer-hunters, it has been demonstrated by many alternative communities that it is possible to cultivate a self-sufficient and sustainable existence through other means (e.g. permaculture, organic gardening, etc.), hence reducing the need for a large-scale industrial economy, along with the ecological devastation and coercive methods of organization that entails.

Unfortunately, it is difficult for most people to live self-sufficiently (or even to learn how!), as they must devote time and energy to a wage job in order to cover rent or mortgage payments. Even those who succeed in avoiding work can only presently do so within the confines of an environmentally ravaged planet and an authoritarian political atmosphere. We will only be relieved of the need for our jobs once we forcibly refuse the obligation to pay for the freedom to use and occupy the land that has been stolen from us. The natural world can only be preserved and restored once the implements of mass production are dismantled. If we recognize that the economy is an unnecessary evil, we must not only discover creative ways to survive without it, but also to destroy it!

Those interested in reading more about this critique of civilization are encouraged to read the fictional novels *Ishmael* and *My Ishmael* by Daniel Quinn.

Tribal War NOT National Liberation

"Flag raisings and 'independence movements' have become burning songs lately in West Papua. Then people might ask, "Do they want a nation state called West Papua?" The answer is of course "Nein!" We instead want to be left alone as we have been and as we are. It does not matter if we are regarded as primitives. The struggle to free West Papua is not to take away one government and then replace it with a new government. We do not want to administer ourselves the capitalists "profit making". It is a struggle between modern society and tribal people. It is the struggle between an ecologically harmonious life and an environmentally exploitative one".

- From OPM/TPN Communique 1/12/99

As eco-anarchists we in OPM SG (Brighton) do not support 'national liberation' struggles. This is not ideological nit-picking. Most of the population of this earth live in countries 'liberated' by the struggles of the anti-colonial wave. Millions of courageous workers and peasants sacrificed themselves for their 'nation's liberation'. Mostly all that was gained was the freedom to be oppressed and exploited by an emerging native managerial class. 'National liberation' builds nation states while obscuring pre-existing and emerging class antagonisms with the ideology of nationalism. Indonesia itself was forged in the heat of a guerrilla war of national liberation against the Dutch and Japanese.

Often radicals in western countries project onto a 3rd world movement an image that is largely a reflection of their own ideologies not the aspirations of the movement itself. For understandable reasons of survival and diplomacy many 3rd world organizations help this situation by either saying different things to different groups or remaining vague enough to be all things to all people. Is this the case with West Papua?

Papua's mountains and jungles have shaped one of the most diverse peoples on earth. The million or so West Papuans constitute less than 0.1% of the world's population but account for up to 25% of all known languages. Some tribes and bands live far from civilization (literally meaning 'the culture of cities') carving out a subsistence lifestyle. Others live in or near the Indonesian created towns and roads and have seen their land destroyed by mining, logging and oil exploration. In some places missionaries have made Papuans reject their culture and traditional (un)dress while in others the godbotherers still get attacked if they try to spread the 'good news'.

It would be ridiculous to claim that all Papuans have the same ideas about their struggle. In fact some do not know that the struggle, the OPM or Indonesia even exist. Those West Papuans who know 'Indonesia' has declared war on their race and their ecology could not for a moment envision Jakarta, the New York Stock Exchange or the matrix of global industrialism. Some of the baggage of 20th century 'revolutionary nationalism' has reached the OPM - flag raisings, pompous sounding military titles, in the past even a minute amount of Marxism. On the whole however the OPM has more in common with American Indian resistance in the wild west than Leninist guerrillas in Kurdistan.

There is always a danger that the struggle against Leviathan turns people of the resistance into monsters themselves. Is there a state waiting to be born within the OPM? It is possible but we think unlikely. There are many factors playing against the OPM ending up as 'national liberationists'. The scattered OPM guerrillas have a number of leaders but no central command. They love the land and dislike cities. They demand an end to logging and mining, not just a share of the profits. No other nation states of any meaningful size support the West Papuans - if they get aid at all it will be from either Pacific indigenous groups or anarchist/ecological networks. The diversity of their tribal cultures and the geography of their land both negate state creation. They defend the traditional and largely reject the modern. The prime demand remains - "Leave Us Alone!"

However it is not inconceivable that a native managerial elite could be constructed from Papuans in exile, some within the OPM and members of the Papuan Presidium Council. Anarchist oriented elements in the OPM have been guarding against this possibility in word and deed. The OPM is at root a tribal war of stateless peoples, anarchist peoples, against the destruction of their land by the global industrial machine. As long as that remains so it is our responsibility as radicals in the heart of the empire that attacks them to aid them in whatever way we can.

- OPM Support Group: c/o 43 Gardner Street, Brighton, BN1 1UN, UK, E-mail opmsgbrighton@yahoo.co.uk Web: www.eco-action.org/opm .

Limitations of Leftism - George Bradford

From "Stopping The Industrial Hydra; Revolution Against The Mega-Machine"

Despite numerous insights into commodities and the market economy, the left historically has always embraced the industrial, energy-intensive system originally generated by private capitalism as a "progressive force" that would lay the basis for a free and abundant society. According to this schema, humanity has always lacked the technological basis for freedom that industrial capitalism, for all its negative aspects, would create. Once that basis was laid, a revolution would usher in communism (or a "post-scarcity" society) using many of the wonders of technology that were capitalism's "progressive" legacy. Presently, capitalism has allegedly outlived its progressive role and now functions as a brake on genuine development. Hence it is the role of the left to rationalize, modernize, and ultimately humanize the industrial environment through socialization, collectivization and participatory management of mass technics. In fact, in societies where the bourgeois class was incapable of creating the basic structures of capitalism - urban-industrial-energy development, mass production of consumer goods, mass communications, state centralization, etc. - the left, through national revolution and state-managed economies, fulfilled the historic mission of the bourgeoisie.

In the leftist model (shared by Leninist and social democrat Marxists, as well as by anarcho-syndicalists and social ecologists), the real progressive promise of industrialization and mechanization is being thwarted by private capitalism and state socialism. But under the collective management of the workers, the industrial apparatus and the entire society can be administered safely and democratically. According to this view, present dangers and disasters do not flow from contradictions inherent in mass technics (a view considered to reflect the mistake of "technological determinism"), but rather from capitalist greed or bourgeois mismanagement - not from the "forces of production" (to use the Marxist terminology) but from the separate "relations of production".

The left, blinded by a focus on what are seen as purely economic relations, challenges only the forms and not the material, cultural and subjective content of modern industrialism. It fails to examine the view - one it shares with bourgeois liberalism - that human freedom is based necessarily on a material plentitude of goods and services. Parroting their profit, Marxists argue that the "appropriation" by the workers of the "instruments of production" represents "the development of a totality of capacities in the individuals themselves". Conquest of the "realm of necessity" (read: conquest of nature) will usher in the "realm of freedom". In this view, the material development of industrial society ("the productive forces") will make possible the abolition of the division of labor; "the domination of circumstances and chance over individuals" will be replaced by the "domination of individuals over chance and necessity". (Marx and Engels, "The German Ideology") Mastery of nature by means of workers' councils and scientific management will put an end to oil spills. Thus, if mass technics confront the workers as an alien power, it is because the apparatus is controlled by the capitalist ruling class, not because such technics are themselves uncontrollable.

This ideology, accompanied usually by fantasies of global computer networks and the complete automation of all onerous tasks (machines making machines making machines to strip mine the coal and drill the oil and manufacture the plastics, etc.), cannot understand either the necessity for strict and vast compartmentalization of tasks and expertise, or the resulting social capacity and stratification and the impossibility of making coherent decisions in such a context. Unforeseen consequences, be they local or global, social or ecological, are discounted along with inevitable errors, miscalculations, and disasters. Technological decisions implying massive intervention into nature are treated as mere logic problems or technological puzzles which workers can solve through their computer networks.

Such a view, rooted in the 19th century technological and scientific optimism that the workers' movement shared with the bourgeois, does not recognize the matrix of forces that has now come to characterize modern civilization - the convergence of commodity relations, urbanization and mass technics, along with the rise of interlocking, rival nuclear-cybernetic states into a global mega-machine. Technology is not an isolated project, or even an accumulation of technical knowledge, that is determined by a somehow separate and more fundamental sphere of "social relations". Mass technics have become, in the words of Langdon Winner, "structures whose conditions of operation demand the restructuring of their environments" (Autonomous Technology, 1977) , and thus of the very social relations that brought them about.

Mass technics - a product of earlier forms and archaic hierarchies - have now outgrown the conditions that endangered them, taking on an autonomous life (though overlapping with and never completely nullifying these earlier forms). They furnish, or have become, a kind of total environment and social system, both in their general and individual, subjective aspects. For the most part, the

left never grasped Marx's acute insight that as human beings express there lives, so they themselves are. When the "means of production" are in actuality interlocking elements of a dangerously complex, interdependent global system, made up not only of technological apparatus and human operatives as working parts in that apparatus, but of forms of culture and communication and even the landscape itself, it makes no sense to speak of "relations of production" as a separate sphere.

In such a mechanized pyramid, in which instrumental relations and social relations are one and the same, accidents are endemic. No risk analysis can predict or avoid them all, or their consequences, which will become increasingly great and far-reaching. Workers councils will be no more able to avert accidents than the regulatory reforms proposed by liberal environmentalists and the social-democratic left, unless their central task is to begin immediately to dismantle the machine altogether.

The left also fails to recognize what is in a sense a deeper problem for those desiring revolutionary change, that of the cultural context and content of mass society - the addiction to capitalist-defined "comforts" and a vision of material plentitude that are so destructive ecologically. The result is an incapability to confront not just the ruling class, but the grid itself - on the land, in society, in the character of each person - of mass technics, mass mobility, mass pseudo-communications, mass energy-use, mass consumption of mass-produced goods.

As Jacques Ellul writes in "The Technological Society" (1980), "it is the technological coherence that now makes up the social coherence. . . Technology is in itself not only a means, but a universe of means - in the original sense of Universum: both exclusive and total". This universe degrades and colonizes the social and natural world, making their dwindling vestiges ever more perilously dependent on the technological that has supplanted them. The ecological implications are evident. As Ellul argues, "Technology can become an environment only if the old environment stops being one. But that implies destructuring it to such an extreme that nothing is left of it". We are obviously reaching that point, as capital begins to pose its ultimate technology, bioengineering and the illusion of total biological control, as the only solution to the ecological crisis it has created. Thus, the important insights that come from a class analysis are incomplete. It won't be enough to get rid of the rulers who have turned the earth into a company town; a way of life must end and an entirely new, post-industrial culture must also emerge.

Italy, AGAINST MONSANTO - AGAINST GENETICALLY-MODIFIED ORGANISMS - AGAINST ANY PRODUCTION OF DEATH!

The so-called "forth revolution" should be considered as a fundamental expansion of capital all over the world (informatics, biotechnologies, agriculture, food industry, etc.).

Genome, human clone, vegetable and animal species: every aspect of life is being manipulated and inserted into the profit process.

The capitalist dominion is not painless and it has serious consequences. In addition to labor accidents, road accidents, pollution (benzene, asbestos dust, electro-smog, dioxin, nuclear energy, etc.), incinerators for urban garbage, now people are also dying because of the adulteration of food-chain (mad cow disease, dioxin chicken, GMOs, etc.).

In order to maximize profits, capitalism has no scruples.

It aims at the destruction of local cultivations and traditional foods, of natural seeds and reproduction. The industrial cycle is being extended to food stuffs in order to homologate and standardize our consumption. This cycle tends to exert a total control over the consumers of the "first world" and it imposes poverty, destruction and death on the peoples of the "third world".

Intensive agriculture and breeding, besides creating well-known health problems, impose a food blackmail on these populations and put them under the control of a few multinational groups. Of course, according to them, this should solve the problem of starvation in the world!

The international demonstrations have strengthened the idea that WTO, World Bank, IMF, OECD, NATO, European Union, etc., regardless of their specific characteristics and contradictions, are the instruments for putting our planet in the hands of capitalist multinationals.

Seattle has no doubt represented an important stimulus for the growth of movements and for the awareness of the stakes. From Seattle on, numerous anti-summits have taken place. A lot of people participated in them and they contributed to a widespread renewal of consciousness against the capitalist system.

Nevertheless, a constructive criticism must be expressed. It is useless to show ourselves in the shop-windows of global capitalism if we don't fight effectively against those designs in our own countries. In the "Fair Country", we can't help denouncing the foul role played by the Labor Party now in charge. Like in all other sectors, they have smoothed the way for the multinationals' assault. Notwithstanding Green Party "colonels" s ridiculous reassurances about various labels, niche products and a presumed "Italian healthy agriculture", the multinationals, thanks to the European legislation, have entered the agribusiness' market. To do so, starting from the early 90's, they removed any political obstacle, no holds barred (tangentpoli, bombs, abrogation referendums, etc).

Suffice it to say that, with the cancellation of

the Ministry of Agriculture, we lost the main instrument by which Italy could participate in the determination of European lines in the agricultural sector.

Subsequently, Prodi's Labor Party now in charge presented American colossuses with the best food industries of the IRI.

During these last years, in various Italian regions, multinationals like Monsanto and Novartis promoted research and experimentation on transgenic cultivation (especially soy bean, corn, beat). There are about 470 experimental fields known and at least five universities where they are making experiments on "rubbish". This experimentation went on stealthily, without remarkable obstacles, and it must have given good results if Monsanto obtained permission to produce in Italy, at Ravenna, the herbicide glyphosate (better known as Roundup) for the cultivation of GMOs.

In 1999, in Indianapolis, Dow chemical and Monsanto (producer of the notorious agent "Orange", containing dioxin, used as defoliant during Vietnam War) signed an agreement for the utilization of the Round-up patent. Dow Chemical and Finanziaria Finagro constituted a joint-venture for the creation in Italy of a plant for an export-led production of Roundup.

An enormous plant that can produce glyphosate, the powerful pesticide used for transgenic cultivations , will be built in Ravenna. It will have a world-wide relevance since it will produce 15% of the world-wide consumption and one third of the European consumption.

The regional government of Emilia Romagna expressed a unanimous vote in a territory with high concentration of polluting chemical factories. This is the "industrial-pestiferous pole" of Ravenna, to which will be added (for now!) the new plant, with an initial capacity of 20,000 tons per year of the Monsanto's deadly pesticide: the glyphosate.

In the short run, the construction of a new European chemical pole is also planned. This pole is related to the same worldwide corporation, represented in Italy by I.C.R. - Intermedi Chimica Ravenna S. p. A. actually controlled by FINAGRO.

In this town, previously a PCI (Italy's Communist Party) feud, 80% of the population contract tumors (1st cause of death), and are hosted 17 high-risk factories, along with a very high production and incineration of toxic waste.

The same region has the highest concentration of tumor diseases in Europe, thanks to pesticides and herbicides, with Europe's highest consumption.

There has been a sort of pacification with the territory, which has been chosen for the constitution of a European pole for the production and the distribution of GMOs, with the development of the harbor, new plants, cultivation and so on.

This is a classical example of how the control of producers by reformists can lead to cultural and environmental disasters.

The nullifying of the social conflict makes the areas previously governed by PCI attractive for productions with a high technological content, facilitating the acceptance of harmful productions to the workers and the population. Examples are the chemical cycle, the refineries, the nuclear plant, the PEC in Brasimone.

We believe that the project for the construction of Roundup in Ravenna must be hindered not only at a local level, but also at a national and European level, for the not symbolic significance of the ecological fraud, helped by the Labor Parties now in charge, related to the GMOs question and the agribusiness.

It is clear that this is not a local problem, since the consequences have an immediate worldwide impact.

While preparing for the hinder in order to avoid the construction of this new deadly plant in an already tormented territory, urging the involvement of all those who are willing to build "a different possible world", it is of paramount importance the preparation of all those instruments and initiatives that allow a massive participation for the common goal.

One of these is the campaign aimed to introduce in all the refectories - factories, cafeterias, hospitals - biological food with an urging plan for the substitution of "chemical food/GMOs".

If the effort is certain and univocal in this direction, it is clear to everybody that this will trigger an extraordinary participation, aimed to win back health and life, and to fully understand, by fighting it, what kind of enemy the capitalism (and its products) can be.

A virtuous circle like the one resulted by the winning epopee against the nuclear for civil use, where every entity put something of its own and all together acted supporting the direct action and the global clash, achieving the appointed goal.

WTO, IMF, WB, OECD, NATO, USA, EU, ETC. EXPLOIT THE WHOLE HUMANITY, DESTROY THE PLANET, ALSO WITH BOMBS AND GENOCIDES, AND PERPETUATE THE DOMAIN OF THE CAPITAL AND ITS SHAMEFUL MARKET.

THEY REPRESENT THE INFINITE GREED OF THOSE WHO SUPPORT THEM: A BUNCH OF MULTINATIONAL CORPORATIONS, ORGANIZED LIKE BARRACKS, THAT IMPOSE A PRICE TO EVERYTHING (from seeds to genes, to your blood), PATENTING LIFE!

THEY ARE CAUSING THE WAR - WAR AGAINST HUMANITY AND THE EARTH.

WE WILL NOT TOLERATE THE REPRESSION!

- Signed by the Nestor Mahkno Collective and many other Italian anti-capitalist organizations.

Prisoner News

The Battle In Vieques Against The U.S. Navy

By Julio Aldea Ruiz

For 70 years in Puerto Rico, the U.S. Navy has displayed a brutal abuse of power against the people in Puerto Rico in a little island called "Vieques", by bombing the island and destroying our fauna and flora, contaminating our soil, and killing the only thing that the people in Vieques can sustain their families with, and their only source of economy which is, FISHING.

Our people are being harassed and abused, and while our society is being taught to be helpless, the Puerto Rican and the U.S. government still have done nothing to stop this cycle of violence. But, there is still hope. We have got to fight our real enemy. We got to UNITE WORLDWIDE with the same purpose and desire in mind. That is, to defeat all forms of oppression, repression, and suffering of all people.

I call upon all who defend liberty, truth, and justice worldwide, to fight with us in the revolution to get rid of the U.S. Navy from our country and from their bombing the island of Vieques and any and everywhere where the U.S. military and other government militaries reside and enforce their corruption on the people.

Our revolutionary fight must be waged all over and on many issues we have concerns over. Therefore, I appeal to you... Let us come together for this purpose and show your support to this cause and all causes that are just.

In solidarity,

Julio Aldea Ruiz: San Jose, Duarte #26, Mayaguex, P.R. 00680 E-mail: Raulmay@aol.com

Contempt Charge Dropped Against Seattle Anarchist!

A federal judge has dropped a criminal contempt charge against a Seattle anarchist who earlier failed to appear before a grand jury investigating eco-terrorist crimes in Portland.

Josh Harper crafted a deal in which he appeared before the grand jury and sat for additional questioning by a federal prosecutor last month in exchange for dismissal of the charge, said his attorney, Stu Sugarman. The dismissal was signed Feb .23 by Judge Owen M. Panner.

Authorities wanted to know what Harper knew about arsons and other crimes claimed by the Earth Liberation Front and Animal Liberation Front since 1997.

Harper has been an unabashed supporter of those actions. He maintains he does not know the saboteurs.

Request From Anarchist Prisoner Ron Campbell

I am researching past and present anarchist prisoners who have started groups/projects while incarcerated that have made an impact on the anarchist community as a whole. Any information or names of prisoners would be appreciated. This information will be compiled into a pamphlet entitled: *THE ANARCHIST WITHIN; ANARCHIST PRISONERS BUILDING A MOVEMENT*, which I am currently seeking a grant to complete. If/when this grant is awarded, any monies not used directly for research and postage will be given to support groups such as APLAN and the ABC.

Any persons who wish to respond to Ron's request, please forward them to Houston ABC: 1302 Waugh Dr. #433 Houston, TX 77019.

Connor Cash Arrested/Indicted!

On February 15th Long Island animal rights and social justice activist Connor Cash was arrested by FBI agents and indicted on the charge of arson conspiracy. Three other teen's were arrested in the days prior to Connor's arrest, the three teens each plead guilty to one count of arson conspiracy in an agreement that they would cooperate with federal investigators. The agreement made by the three teens cleared them of being prosecuted of many other severe felony crimes. It is not known as of yet as to the nature of Connor's indictment, but it is assumed that one of the three teens purged testimony implicating Connor during a closed grand-jury proceeding as part of his plea bargain agreement. The three teens all face up to 40 years imprisonment, but if they implicate others they could end up serving less than five years. Unlike the other three teens Conner has entered a plea of innocent, and had bail set at the amount of $250,000. Connor's family put a lean on their home as a form of collateral to attain Connor's release from custody.

Connor is currently free pending future trial dates and is in desperate need of your help in order to prove that he is truly innocent!

WHAT YOU CAN DO: Donate to Connor's legal defense, Connor is in desperate need of financial aid. He has already paid thousands to his lawyer and will probably need to pay thousands more. Please donate as much money as possible to his Legal Defense Fund. In addition in the unfortunate outcome of a prison sentence Connor will need funds for everyday necessities and to be able to keep his strict vegetarian lifestyle.

The Animal Defense League (ADL) will be setting up a support group for Connor, if you would like to donate to his legal defense please make checks payable to the following: The Animal Defense League (staple attached note stating, "Connor Cash Legal Defense") PO Box 1117 Huntington, NY 11743. For large tax-deductible donations, send to Animal Rights America: PO Box 469 Caldwell, NJ 07006.

You can also e-mail Connor letters of moral support at freeconnorcash@yahoo.com, and in the unfortunate scenario that he is imprisoned we will send all e-mail letters with stamp and envelope to his location.

DIRECT ACTION NEWS

It's a revolting world, folks!

The Earth Liberation Front takes credit for torching the Delta and Pine Land Co. Research cotton gin in Visalia, California on February 20: "D & PL continues to pursue its "Terminator technology" despite global opposition to the genetic engineering of plants to produce sterile seeds. Engineering a suicide sequence into the plant world is the most dangerous new technology since nuclear power and needs to be stopped. We chose this warehouse because it contained massive quantities of transgenic cotton seed in storage. But now, this seed will no longer exist to contaminate the environment, enrich a sick corporation, or contribute to its warped research programs.

After cutting through a padlock on a door to get into the warehouse, we placed 4 five-gallon buckets filled with half gasoline and half diesel in strategic locations. Windows were broken to provide the fire with oxygen and timers were set.

Within just a few minutes the operation was complete.

We are the burning rage of a dying planet.

- Earth Liberation Front (ELF)".

There have been many revolutions but the pattern of patriarchal hierarchy remains. . .

We raise hell and make a ruckus in order to deconstruct patriarchy and hierarchy within ourselves, our communities, and our world ONCE & FOR ALL (for all time and all people).

Wimmin's Army trains, educates, confronts, agitates and mobilizes.

Wimmin's Army exists to energize connections between revolutionary females, to recruit, and to build bridges between genders and all oppressed affinity groups.

Wimmin's Army embraces the Earth, her life forms, and elements as interconnected and sacred.

The Earth must be respected, protected, and fought for.

We are pro-choice.

We are anti-capitalist.

We redecorate property.

We are dedicated to love and creativity as our power to shape A future in which we thrive.

This is an army - not a political party.

We are ready, and some of us are rabid.

- The Women's Army, 2001

Geremek pied in Szczecin: (2-23-01): Bronislaw Geremek, the former minister of foreign affairs was pied two days ago in Szczecin when giving a talk about accession to the European Union. The attackers from the "Pie International" shouted "Down with the dictate of the Union".

Geremek is the son of a lying bastard who signed Poland's accession to NATO.

Animal Liberation Front hits Miller's Furs in Maryland: The animal-rights organization Compassion Over Killing has been anonymously informed that on the evening of February 22, 2001, the ALF paid a visit to Miller's Furs in Chevy Chase, Maryland. Two display windows and one glass door had etching cream applied, permanently damaging all three.

For more info contact: http://www.animalliberation.net/.

Anarchist demonstration in Turkey: One of the latest stars in global capitalism, G(reedy)-20 organized a meeting in Turkey. The aim of this meeting is transforming Turkey into a bridge for global capitalism, opening new markets in Asia and the Middle East. Turkey, a G-20 member, is IMF's new target for structural adjustment programs and the Turkish government is supporting this policy disregarding poverty and social justice. States are terrorist organizations, committing the same crimes against humanity and nature in every corner of the world. We are against this capitalist insolence and today (2-19-2001) we protested G-20 meetings in Istanbul and demonstrated for freedom and justice. We rallied to the Hyatt Regency Hotel where the G-20 meeting took place at 12 pm, while rallying we shouted slogans like "No capitalism", and "Earth, Commune, Freedom".

When we came in front of the building, we waved our black flags and banners which read "Capitalism Kills", "G(reedy)-20 Kills", "Anarchist Platform", and "Long live Revolution. Long live Anarchy". At the same time, we threw coins and eggs at the building, implying "You want money, take it!". The police attacked and arrested 52 friends. While being arrested we shouted the slogan "We killed G(reedy)-20". In the police bus, arrested anarchists went on shouting slogans, hitting the windows and waving black flags from the windows.

WE WILL NOT LET THEIR G(REEDY)-20 DOMINATE THE WORLD AND HUMANITY!

- Anarchist Platform (Anarchist Youth Federation, Social Ecologist Transformation, The Masterless).

Peace activists found guilty: On Wednesday, February 21, nuclear disarmament activists Bonnie Urfer and Michael Sprong were found guilty of damage to federal property. At the US District Attorney Courthouse in Madison, Wisconsin, the jury heard less than two days of testimony before retiring for deliberations. The courtroom was full for the entire proceedings, with 80-100 people from around the country present. After 3 hours of deliberation, the jury found the two activists each guilty of a single misdemeanor charge of willfully injuring federal property. Sentencing is scheduled for early May.

The defense team had been hobbled by a pre-trial ruling which suppressed virtually all mention of the defendants' justification for their action of June 24, 2000, when they disabled the US Navy's Project ELF antenna by cutting three supporting poles. The prosecution had to prove that the defendants willfully and knowingly committed and illegal act. Assistant US Attorney John Vaudreuil showed the jurors a 20-minute video of the pole-cutting which had been

submitted by the defendants themselves. The defense team preferred an argument that willful violation of the law wasn't applicable because Ms. Urfer and Mr. Sprong acted in good faith on legal advice from Attorney Anabel Dwyer that their actions were lawful. This opinion arises from a body of international law stating that planning and preparing for the use of weapons of mass destruction is illegal, and that ordinary citizens have a privilege to intervene and stop such heinous acts by a government. It was this line of reasoning which was banned from the courtroom, leaving the defense unable to mention what they saw as essential arguments.

Pig shoots pig in Eugene: A Eugene Police SWAT team member who was accidentally shot early Thursday was moved out of the intensive care unit at McKenzie-Willamette Hospital on Saturday.

Sgt. Jay Shadwick, 40, was critically injured when another SWAT member mistakenly shot him in the chest outside a home near Creswell. Unfortunately he survived. He was listed as stable on Saturday night.

Animal research executive attacked: London (2-24-01): Masked men wielding baseball bats attacked an executive at a research company targeted in recent months by animal rights activists, police said Friday. Brian Cass, 53, managing director of Huntington Life Sciences, was attacked Thursday night as he arrived at his home in St. Ives, 65 miles north of London. Cass was treated for a head wound, Cambridgeshire police said. Two neighbors who tried to stop the attack were sprayed with tear gas, police said.

Czech, brutal police dispersal of antifascist demonstration in Prague: Prague (5-4-01): 100 riot troopers and 20 plain cloth policemen brutally dispersed an anti-fascist demonstration in Prague, injuring at least two and arresting more than 15 people, using truncheons and dogs.

This action was targeting the congress of the fascist "Patriotic Republican Party", which is a subject of stealth takeover by most militant fascist groups like "National Alliance" and "National Resistance". Some 80 anarchists/anti-fascists gathered on Kubanska square in Prague to protest against this event. The rally was organized by Anti-Fascist Action and also the FSA-IWA (an anarcho-syndicalist organization). Members of both organizations actively participated with slogan banners like "It begins with patriotism, it ends with holocaust", "No right to exist for fascist organizations".

Police units attacked immediately as the rally came closer to the conference building. Police action was so swift and aggressive that even no orders to "peacefully disperse" were given. Anti-fascists fought back until more police arrived, causing some property damage. Police than chased antifascists in the whole city quarter Vrsovice and the commanding officer gave an explicit order to "arrest as many as possible".

At least one activist had his head injured and is currently in the hospital, two others were badly beaten during their arrests.

The majority of arrested are women activists.

At least three shall probably be falsely accused of "assault on a police officer".

Brazil: Prisoners organize union: Rio De Janeiro (2-27-01): The leaders of Brazil's biggest prison riot ever are seeking recognition for their movement through manifestos in which they cite laws, legal doctrines and even a famous quote by legendary Argentine-Cuban guerrilla fighter Ernesto "Che" Guevara - "one must grow tough without losing one's tenderness".

Local authorities and the press blamed the Feb. 18 riots that were staged simultaneously in 29 prisons of the state of Sao Paulo on the growth of a criminal organization, the First Commando of the Capital (PCC), and on the possibilities for coordination offered by mobile phones.

The well-written documents with which the group's leaders have begun to seek a dialog with public opinion and the government reflect the emergence of a social movement of prisoners, with a new kind of leadership and the knowledge base needed to defend their rights.

"We don't want to be known as a party of crime, but as a union of the marginalized and condemned", states the manifesto issued Sunday from the State Penitentiary, one of the three jails comprising the Carandiru Complex, which houses a total of 9,700 prisoners on the outskirts of the city of Sao Paulo.

Rocks, tear gas at Cancun protest: (2-28-01): Injured protesters were loaded into ambulances and tourists strolled past blood-stained streets in this beach resort after police charged a group of anti-globalization demonstrators, kicking and beating those they could catch.

The melee, which left about 19 people injured, came Tuesday after a 3 hour standoff that blocked the peninsula's main highway and brought much of the resort's traffic to a halt.

Hundreds of protesters had been holding two days of marches against the World Economic Forum's Mexico meeting, where business and political leaders gathered at an upscale hotel to discuss the country's economic future.

President Vincent Fox, who gave the meeting's closing speech, seemed to answer protesters' calls, saying his government would provide more educational and social services for the poor. He also called on the private sector to help put a "human face" on globalization.

"Wealth without distribution is not sustainable or humane", he said. "We can't close our eyes to millions of people in the world and in Mexico who live on $1 a day".

But shortly after he finished his speech, police several miles away charged through a barricade and surprised protesters, any of whom were talking with friends or lounging in the shade. Several, sweating in the midday heat, had taken off helmets and gas masks that they brought in case the demonstration turned violent.

Rocks flew from both sides, and police beat fleeing demonstrators and fired tear gas to disperse them.

The federal Notimex news agency reported

late Tuesday that at least 19 people, mostly demonstrators but at least three reporters, were injured. Reporters saw some of them bleeding heavily. State police told Notimex that 60 people were arrested, some for offending public morals by stripping nude in front of officers before the police charge.

As he chased demonstrators through one of the City's main intersections, one pig [cop] shouted, "Come back, dogs!"

Afterward, protesters ripped up manhole covers and scattered debris across the streets.

One tourist from Philadelphia, Gil Smith, chased after the retreating officers shouting "Fascists!"

FBI visits Anarchist Black Cross Federation: Over the last year, several activists with the Anarchist Black Cross Federation have received visits from the U.S. Federal Bureau of Investigations (FBI).

The most recent of these occurred in late February, 2001, in Jacksonville, Florida, when the landlord of ABCF activists was questioned by FBI operatives. The FBI is in the middle of a manhunt for Black Liberation Army combatant Azikikwe Onipedo, accused of shooting at a police officer in Neptune, New Jersey.

The Anarchist Black Cross Federation, in building its support and freedom programs for political prisoners and Prisoners of War, dialogs and works actively with PP/POW's, including many former Black Panthers and BLA soldiers. It's presumed that this activity is what has drawn FBI harassment and surveillance.

The FBI has long been alleged to be involved in the harassment and murders of activists, as covered in books like "Agents of Repression" by Ward Churchill and "The War at Home" by Brian Glick.

These sorts of FBI activities should be exposed by all revolutionaries, and all should be aware.

Advice from the Center for Constitutional Rights can be found at http://www.cwu.edu/~millerj/jack/rights.html. Know your rights!

Those interested in the Anarchist Black Cross Federation, starting a chapter or for more information about our work are encouraged to contact ABCF via its website at www.abcf.net, e-mail at info@abc.net or toll free in the U.S. at 1-877-852-9500 ext. 332.

Pies in the face of Swedish European Union politicians: (3-7-01): Two EU-friendly Swedish politicians were pied with cream pies on Tuesday evening at the beginning of a debate about Sweden's EU policies in the University of Lund in Southern Sweden. The Syndicalist Youth Federation, SUF, in Lund have taken credit for the action.

ELF claims tree spiking in Umpqua forest: (3-3-01): An underground environmental group claimed responsibility Friday for driving spikes into trees to foil logging of a wilderness area in Oregon's Umpqua National Forest.

The Earth Liberation Front claimed in an internet communique that it hammered 31 two-inch nails and spikes up to 10 inches long into trees in the Hardesty Mountain road-less area, 11 miles northwest of Oakridge. The group did not specify when it spiked the trees.

"All responsibility for worker safety now lies with the owner of the sale, Seneca Jones Corporation and their accomplices, the Forest Service", the group wrote. "Cancel this sale immediately. ELF".

The timber spiking was thought to be the first claimed by radical environmentalists in Oregon since 1997, when a group sent a note to the U.S. Forest Service laying claim to spiking a patch of the Willamette National Forest.

Support West Papuan Indigenous Resistance! Three Pacific countries have spoken out in support of self-determination for West Papua at the UN Millennium Summit; the South Pacific Forum has put West Papua onto its agenda for the first time; a First International Solidarity Meeting attended by solidarity groups, activists, academics and leading West Papuans from inside was held in the Netherlands all in the past three months. West Papua is gathering support internationally as its leadership structures inside are more united than ever.

For more information contact Http://westpapuaaction.buz.org/ . You can also contact The Black-Clad Messenger for some free info on the struggle in West Papua.

Anarchists claim responsibility for Seattle earthquake: After three nights of continuous violence by the Seattle police department during Seattle's Mardi Gras celebrations, something had to be done. A black and green clad circle of anarchist Witches calling themselves "Green Fire" decided to strike back. "It's been like this ever since the WTO. Any time people get together, the police break out the riot gear", said an anonymous Green Fire member.

An earthquake was suggested and quickly agreed upon and then the impromptu consensus debate began. First it was the ethics of magic and non-violence. The view that "we are just the manifestation of the 3-fold law " prevailed over those predicting dire returns on the magic. The 3-fold law states that anyone who performs a negative action gets it back 3-fold.

Then the question became what and how big. Suggestions that "we blow Mt. Rainier while we're at it" were rejected as too violent, as were calls to level Paul Allen's new $500,000,000 stadium. In the end, the anarchists decided to stick with the tradition and break all the windows in Seattle.

"To help raise energy", our anonymous source continued, "we centered the earthquake in the Nisqually area where the Weyerhaeuser Corporation is building a golf course on ancient burial ground sacred to the Nisqually tribe. Those First Nations spirits are powerful".

"The quake had to be big enough to look good, but deep enough so that people didn't get hurt, our source added. "And, of course, the 'message' people had to have their fun. Indeed, fearful that the

anti-corporate message would be lost in all the window breaking, the 'message' witches directed parts of the quake specifically at corporate targets. T.V. viewers around the world have seen the damage done to the Starbuck's world headquarters.

Boeing, leader of the military-industrial complex, was shaken and was denied all electricity. In what is hoped to be divinatory karma, Boeing, without any power left to it, was forced to cease all operations and go home.

Finally, Microsoft's Bill Gates was also a target. The earthquake was timed to go off just as Mr. Gates approached the podium to give a speech. When the quake started, he was reportedly jumped and knocked over by his own security people "trying to protect him". The symbolism here is mixed.

The institutions of government were not spared by the anarchists. Washington Governor Gary Locke, whose budget proposal cuts funding for low income services, is now experiencing life as a homeless person himself. The governor's mansion has been closed for safety reasons in the wake of the quake.

In what was perhaps its most symbolic act, the earthquake cracked open the Capital Dome in Olympia, allowing light to shine into that den of backroom deals and late-night "negotiating sessions".

Seattle Mayor Paul Schell reacted swiftly to the earthquake. In consultation with governor Locke, he has declared a state of emergency.

A 50-square block area of downtown Seattke has been declared a "No Earthquake Zone" and police have orders to use tear gas, pepper spray, and rubber bullets on any earthquake trying to enter the area. The earthquake's closure of the King County Courthouse, however, promises to hinder any attempts at enforcement.

"Seattle has always been an open city, but we will no longer tolerate rogue natural disaster elements coming to our town just to cause trouble" the mayor was quoted as saying.

"Gaia can really kick major corporate ass when She puts her mind to it" was the response from one Green Fire organizer who is hoping for another "shaker" action at the upcoming FTAA meeting this April in Quebec.

Police monitoring Boston anarchist groups:

Wallingford (3-12-01): Saturday's visit by neo-Nazi propagandist Mathew Hale prompted hundreds of hours of preparation by local police, mounting anxiety among residents and outrage from those who view racism as an evil that must be fought at any cost.

To make sure the clash between white supremacists and their opponents didn't escalate into unchecked violence, police relied heavily on intelligence gathering and crowd control tactics, Police Chief Douglas L. Dortenzio said.

As Hale's speech at the town library drew to a close Saturday afternoon, a gantlet of officers lined up at the front entrance, protecting a lone cruiser with its door open as an angry crowd of protesters tried to press through.

The crowd expected to see Hale whisked from the building into the waiting cruiser after his speech was finished. The setup was a ruse; Hale was actually slipped out the back of the building and escorted away safely, Dortenzio said.

The plan worked, even after a protester in the rear parking lot saw Hale being driven out in a police cruiser and threw himself on the hood, shattering the windshield, Dortenzio said.

But as Hale was being driven safely to his car several blocks away, the rest of his entourage found themselves trapped by more than 50 protesters, who had quickly moved to the back of the building when they realized they had been duped.

"They were trapped in a corner, and people were starting to assault each other", the Chief said Sunday. "We managed to separate the groups and stoo shoulder to shoulder - it must have been 50 wide - to get the rest of Hale's people out there. There were a lot of bloody noses and split lips, but it could have been much worse".

The clashes between protesters and police ended up playing into Hale's hands, Dortenzio, especially with the media coverage the event drew.

"He told us pretty straightforward that whether or not things turned out fine or violent didn't matter to him, as long as he got the press", Dortenzio said. "That's how he managed to stay afloat. He manipulates the media".

Before Saturday's speech, local police used law enforcement resources throughout the country to ensure the safety of a man whose visit was hardly welcome locally, Dortenzio said. They consulted with police agencies in Illinois, where Hale's World Church of the Creator is based, as well as Alabama and Boston.

"We may strongly disagree with his views, but we couldn't think about that", he said. "We had to think about public safety, first and foremost".

In all, more than 45 town officers were stationed at the library with shields and riot gear, joined by a contingent of two platoons of state troopers, police said. No serious injuries were reported.

When it was over, police had confiscated loaded firearms and 30 knives from Hale supporters and opponents. Police also arrested a college student and professor from Montclair, N.J., who allegedly refused repeated police demands to sit down during Hale's speech.

The student, Andrew Rothman, 20, accused police of focusing too much of their attention on the protesters and not Hale's supporters. He said he went to the speech to take pictures, and refused to sit because many of Hale's supporters were allowed to remain standing.

"There was clearly a lot of favoritism on the part of the police towards Hale's people", said Rothman, who was charged with disorderly conduct. "I would have been happy to sit down if the skinheads were forced to sit down also".

Rothman, who said he is not a member of any of the protesting organizations, accused police of taking pictures of him and other protesters instead of monitoring those who showed up in support of Hale.

Stacy Zimmerman, a Danbury resident who protested Hale's visit as a member of the Connecticut Global Action Network, a grass-roots activist group, said police added to the tensions by showing up in full

riot gear. "If you want a riot, then the best way is to bring riot police. It just gets everyone riled up", he said.

Zimmerman said she saw officers laughing and talking with Hale supporters while treating protesters with indifference or contempt. "It pains me to say this, but the police sympathies were clearly with the white supremacists", she said.

Dortenzio countered that protesters were biased against the police presence, adding that they initiated most of the confrontations.

"Some of these groups were not there so much to protest against Hale but to promote anarchy and chaos", he said. "That's why our attention focused on them".

Before Hale came to town, police monitored activist groups on both sides of the issue to get an idea of how violent the visit might get, the Chief said. Police knew that Hale attracted his share of violent fanatics, including a man who in 1999 went on a killing spree targeted at blacks, Jews, and Asians that claimed two lives and injured nine others in a Chicago suburb. Hale's organization has several followers in Connecticut.

By Friday, police had received several calls from other agencies warning them about possible "agitation" from various protest groups, including anarchist organizations such as the Barricada Collective and the Sabate Anarchist Collective. Both groups were believed to be behind protests at January's presidential inauguration in Washington, Dortenzio said.

Dortenzio said his department was notified about the anarchist groups by Boston police, who have been monitoring these groups since they protested alleged sweatshop practices in city businesses last year.

Indian farmers continue struggle against WTO: After the month long caravan through India against the WTO, and the mass direct action on February 19 in the harbor of Mumbai, where 51,000 Indian farmers tried to destroy imported agricultural products and were submitted to a mass arrest. . . . the actions still go on

On March 19, farmers from all over India (including from the KRRS) will converge massively in New Delhi for a mammoth rally and a siege of the parliament, urging the government to withdraw agriculture from the WTO.

What's going on with Korean anarchists? This is just a little message for those who are curious about what Korean anarchists are doing these days.

Some Korean anarchists including me are waging an anti-compulsory military service campaign in Korea. As a part of these activities, we're going to make a compilation CD of anti-military service songs.

Anyone who can play any musical instruments, can sing or scream are welcomed to join us!

For more info, contact me through e-mail at anarclan@yahoo.com.

We're also working on a free-school movement to raise consciousness about anarchism and the necessity of international solidarity. Homepage is http://go.to/freeschool .

Penan Blockade Road: A group of about 120 semi-nomadic Penans from two longhouses in the Upper Baram region of Sarawak, Malaysia, have launched another round of anti-logging protests against a timber company for trespassing into jungles regarded as ancestral land. They have erected a blockade across a timber track, stopping the logging and transporting of harvested logs down to nearby ponds.

According to the Penan Longhouse Chief, TK Ajang Kiew, from Long Sayan, there are 30 logging machines used for the cutting and removal of timber from all over the traditional forest, harvesting a minimum of 200 cubic tons of timber per tractor, per month.

"We depend on these forests for our survival, as we have no land of our own. We have no choice but to stop them by force. We have to resort to blockades, as the company workers have refused to listen to our appeals", Kiew said.

On October 15, 1997, Penan villagers signed an agreement with the company, stating that the company should not enter their land without negotiation. The agreement was to protect a water-catchment area and the communal forests reserve on which the Penan depend for their survival. The Penan are facing food shortages due to the depletion of the jungle and wildlife.

Italy marchers attack globalization: Naples, Italy (3-17-01): Lobbing rocks and swinging pieces of wood, thousands of protesters clashed with police who used tear gas and clubs to keep the youths from reaching a forum on information technology Saturday.

Although the protest was called to denounce globalization, some of the participants turned out to publicize other causes, such as several dozen Kurds demanding that Turkey free imprisoned Kurdish rebel leader Abdullah Ocalan and Neapolitans complaining they have no jobs, Italian news agencies reported from this southern port city.

Coverage by state and private TV networks showed tear gas wafting through the city's heart. TV reports said police at times used rubber bullets to fight back against protesters hurling cobblestones and metal bolts.

About 50 officers sustained cuts, bruises or other injuries, none serious, police said. About 70 demonstrators also suffered minor injuries, officers said. Sixteen protesters were detained, said police, who told of seizing chains, strings of fireworks and pickaxes to pry cobblestones out of the pavement to hurl.

Organizers had promised a protest for days. Hours before demonstrators began moving by foot toward the forum site, police blocked off side streets leading to main boulevards in the center.

Shopkeepers closed their stores. Protesters smashed several store windows along the route. TV coverage showed youths trying to charge past police.

Organizers put their numbers at least 10,000, while Naples' police headquarters said about half that

number turned out. No arrests were immediately reported.

The forum, which began earlier in the week, drew participants ranging from politicians to telecommunications company leaders.

An anti-globalization protest in Naples on Friday was peaceful. Protesters wearing pasta colanders on their heads threw lettuce leaves at police.

Nuclear waste enters Germany: Woerth, Germany (3-27-01): A train loaded with 60 tones on nuclear waste in six sealed containers crossed into Germany from France late Monday, angrily awaited by protesters along its route to a waste dump.

The train crossed the frontier just south of Woerth in south western Germany shortly after 11 pm. It faced a 375-mile journey northeast to the waste dump at Gorleben.

The shipment is carrying radioactive waste leftover after spent nuclear fuel from German power plants was reprocessed at a French plant.

Hoping to avert violence, Germany put 15,000 police officers on alert along the route as the train headed toward its border. About 2000 officers awaited the train in the border area, and the station at Woerth - where a German locomotive was to be attached - was heavily guarded.

Protesters were camped out awaiting the train's arrival, and police removed a group of people who earlier blocked the track south of Woerth.

There appeared to be much division amongst the protestors. "The technological-industrial system is rotten at its core, it must be dismantled", shouted one Green Anarchist protestor. A Social Ecologist responded: "Nuclear power-plants need to be managed in a more democratic way. It's not the technology that is bad, it just needs to be in our hands instead of there's".

In northern Germany, hundreds of people took part Monday in sit-down protests on rail tracks near the waste dump. Some 400 were removed by police, and at least 35 more were detained after loosening ties under a 50-yard section of track. Officials said the damage would not affect the shipment.

The political impact was already being felt in Berlin as the train trundled through France earlier in the day. The Green party faced cries of betrayal from anti-nuclear activists that are among its core supporters.

Rooted in the anti-nuclear movement, the party now is in the government that approved the first cross-border waste shipment since 1997.

Anti-nuclear groups say their aim is to drive up the cost of waste shipments and persuade utilities that nuclear power plants are not economical.

GE trees destroyed at Oregon State University: Corvallis, OR: In mid-March, 2001 concerned OSU students and alumni targeted three GE test sites where Poplar and Cottonwood trees are being grown by Steven Strauss, a forestry professor at Oregon State University and the founder of the Tree Genetic Engineering research Cooperative. According to the communique the test plots at these places were independently assessed and found to be a dangerous experiment of unknown genetic consequences.

The communique continues, "We ring-barked or cut-down 90% of your trees at OSU's site at the Peavey Arboretum on Arboretum Rd. (off hwy 99 north of Corvallis, OR). At OSU's tract near Half Moon Bend of the Willamette River (just south of Garden Ave off hwy 20 between Corvallis and Albany), we eliminated 60% of the trees. Lastly, every tree was cut down in one test plot at OSU's Agriculture Experiment Station in Klamath Falls, Oregon (on Washburn Way, across from the Kingsley Field). In all, over 1200 of your GE research trees were destroyed".

Oregon State University is the number one university in the world for GE tree research. Among other studies, OSU experiments with engineering Monsanto's Roundup Ready herbicide into the cells of poplar trees.

This action by the OSU students comes just weeks after the ELF burned a research cotton gin in Visalia, CA. Since 1998 there have been over 40 anti-genetic direct actions in North America. The direct actionists maintain that biotechnology is completely unnecessary and is being developed at the expense of human and ecological health solely to increase the profits of large multinational corporations.

Native American smashes statue of Columbus in San Jose: (3-8-01): Wielding a sledgehammer, indigenous activist James Cosner smashed a life-size statue of Christopher Columbus in front of dozens of witnesses at City Hall in San Jose, California on Thursday. As the seven-types of marble chips flew from the blows, Cosner shouted "Genocide!" "This man rode our backs!" "This man murdered us!"

Most Americans do not know the murderous history of Christopher Columbus. Examining primary historical sources by Bartholomew De Las Casas, the biographer of Columbus' son, Columbus made four voyages to the New World. He encountered the Arawaks, who occupied Haiti. An early census of the Arawak was 1.1 million, not counting children. According to a conservative estimate over 3 million Arawak lived on Haiti in pre-Columbian times. Columbus kidnapped, enslaved, and murdered the Arawak people. He ruled with severe discipline ordering the cutting off of ears or nose as punishment for minor crimes. When the Arawaks fought back, Columbus used the excuse to wage war. On March 24, 1495 Columbus set out to conquer the Arawaks. With 20 hunting dogs, horses, and guns Columbus set upon the Arawaks, tearing them up with dogs and mowing them down with volleys and bullets, and running them over with horses. Reporting back to Queen Isabel of Spain, Columbus boasted "in the name of holy trinity, we can send from here all the slaves that Brazil will hold". The Spaniards hunted Indians for sport and murdered them for dog food.

Seeking gold, he enslaved the Arawaks to work the mines. Those who refused had their hands cut off. Conditions for the Arawak became so intolerable that as many as 100 at a time would commit suicide. Women were known to kill newborn babies, rather then have them raised in such heinous circumstances. Columbus would reward his officers

with women to rape. Girls 10 to 12 were especially desired for rape. When Columbus' son took over in 1505, he continued the slaughter. Only some 12000 remained by 1516. By 1515 not a single Arawak remained. Haiti remains one of the primary instances of genocide in human history to be followed by more instances of genocide in Puerto Rico and Cuba.

The presence of the statue prominently placed in City Hall in San Jose has been reviled by Native Americans as a sick reminder of the ruthless slaughter and conquest of indigenous peoples in the New World.

World Bank President pied: The President of the World Bank James D. Wolfensohn got a cream pie smeared across his face and another one thrown at him at point blank range in Helsinki, Finland today (March 29th). Two members of the Arctic Pie Team approached him while he was about to start a press conference with Sauli Niinisto, the Finnish state treasurer. Subcommandante Marsipan became the first person in Finland to perform a pieing action by smearing a cream pie across Wolfensohn's surprised face. He was instantly followed by Subcommadante Pomada who scored also, even though she had to throw her cake from a few meters away. The pie attack managed to delay the press conference for a while and stirred up the thoughts of the two hardcore capitalist pigs.

ELF spikes trees in Virginia: Saboteurs claiming to be part of the radical environmental group the Earth Liberation Front have driven hundreds of steel spikes into trees on a Northern Neck timber tract, hoping to stop logging there.

Alex Coughlin, vice president of Rock Hill in Culpeper, said the company may have to spend $30,000 to $40,000 using metal detectors and taking other safety precautions when it runs the lumber through the sawmill next month.

The ELF left signs throughout the 300-acre tract in Westmoreland County this month warning loggers of the spikes. The spikes do not hurt the trees, but they damage chainsaws and can injure sawmill workers.

ELF in New Jersey: (4-3-01): Police disclosed March 30 that an investigation is underway into a message painted on the wall of an unfinished home in the Ironia section of Randolph Township in Morris County - an act attributed by police to the underground Earth Liberation Front.

The act is believed to have occurred on March 3 or 4, and construction workers notified police on March 6 when they discovered it. While police have not disclosed what the message said, the FBI is connecting it to the ELF. No one has yet claimed responsibility.

BEYOND CIVILIZATION: BEYOND HIERARCHY

Every civilization brought forth in the course of human history has been a hierarchical affair. The thing we call civilization goes hand in hand with hierarchy - *means* hierarchy, *requires* hierarchy. Why this is so would make a fascinating study - but, again, not my study. It's enough for me to know that it *is* so. You can have hierarchy without civilization, but you can't have civilization without hierarchy; at least we never have - not once, not anywhere, in ten thousand years of civilization building. To have a civilization is to have a hierarchical society.

To go beyond civilization therefore means going beyond hierarchy.

Does going beyond civilization mean destroying civilization? Certainly not. Why would it?

All dedicated pyramid builders should stick with civilization. The rest of us just want something else, and it's high time we had it.

- Daniel Quinn

Fire at Eugene Car Dealership claimed by anonymous communique: A March 30, 2001 fire that destroyed $1 million worth of new SUV's at the Joe Romania Chevrolet truck lot in Eugene has been claimed by an anonymous communique. The North American Earth Liberation Front Press Office, based in Portland, received the communique which claimed responsibility for burning over 30 new vehicles in the 2:40 am blaze.

The communique appeared as follows: "CLAIM FOR ROMANIA ARSON

1 million dollars worth of luxury SUV's were torched at Romania Chevrolet . Sucking the land dry, gas-guzzling SUV's are at the forefront of this vile, imperialistic culture's caravan towards self-destruction. We can no longer allow the rich to parade around in their armored existence, leaving a wasteland behind in their tracks. The time is right to fight back.

Romania Chevrolet is the same location that was targeted last June, for which two earth warriors, Free and Critter, are being persecuted. The techno-industrial state thinks its can stop the growing resistance by jailing some of us, but they cannot jail the spirit of those who know another world is possible. The fire that burns within Free and Critter burns within all of us and cannot be extinguished by locking them up.

In this continuous assault on both the planet and ourselves, SUV's destroy the earth while the prison system tries to destroy those who see beyond this empty life.

We must strike out against what destroys us before we are all either choking on smog or held captive by the state. Take the power into your own hands. It's your life".

At this time there has been no indication that this was an action committed by the Earth Liberation Front but rather one claimed by an anonymous group of unidentified individuals.

ANARCHY *CAN'T* FIGHT ALONE

- KUWASI BALAGOON

Of all ideologies, anarchy is the one that addresses liberty and equalitarian relations in a realistic and ultimate fashion. It is consistent with each individual having an opportunity to live a complete and total life. With anarchy, the society as a whole not only maintains itself at an equal expense to all, but progresses in a creative process unhindered by any class, caste or party. This is because the goals of anarchy don't include replacing one ruling class with another, neither in the guise of a fairer boss or as a party. This is key because this is what separates anarchist revolutionaries from Maoist, socialist and nationalist revolutionaries who from the onset do not embrace complete revolution. They cannot envision a truly free and equalitarian society and must to some extent embrace the socialization process that makes exploitation and oppression possible and prevalent in the first place.

When I first became a revolutionary and accepted the doctrine of nationalism as a response to genocide practiced by the United States government, I knew as I do now that the only way to end the evil practices of the U.S. was to crush the government, and the ruling class that shielded itself through that government, was through protracted guerrilla warfare.

Armed with that knowledge, I set out the initial organizing of the Black Panther Party until the state's escalation of the war against Black people that was begun with the invasion of Africa to capture slaves made it clear to me that to survive and contribute I would have to go underground and literally fight.

Once captured for armed robbery, I had the opportunity to see the weakness of the movement that put the state's offensive in perspective. First, the state rounded up all the organizers pointed out to it by agents who had infiltrated the party as soon as it had begun organizing in New York. It charged these people with conspiracy and demanded bails so high that the party turned away from its purposes of liberation of the black colony to fund raising. At that point, leadership was imported rather than developed locally and the situation deteriorated quickly and sharply. Those who were bailed out were those chosen by the leadership, regardless of the wishes of the rank and file or fellow prisoners of war, or regardless of the relatively low bail of at least one proven comrade.

Under the leadership, "political consequences" (attacks) against occupation forces ceased altogether. Only a fraction of the money collected for the purpose of bail went towards bail. The leaders began to live high of the hog while the rank and file sold papers, were filtered out leaving behind so many robots who wouldn't challenge policy until those in jail publicly denounced the leadership.

How could a few jerks divert so much purpose and energy for so long? How could they neutralize the courage and intellect of the cadre? The answers to these questions are that the cadre accepted their leadership and accepted their command regardless of what their intellect had or had not made clear to them. The true democratic process which they were willing to die for, for the sake of their children, they would not claim for themselves.

These are the same reasons that the People's Republic of China supported U.N.I.T.A and the reactionary South African government in Angola; that the war continued in Southeast Asia after the Americans had done the bird; why the Soviet Union, the product of the first Socialist revolution, is not providing the argument that it should and could through being a model.

This is not to say that the people of the Soviet Union, the People's Republic of China, Zimbabwe or Cuba aren't better of because of the struggles they endured. It is to say that the only way to make a dictatorship of the proletariat is to elevate everyone to being proletariat and deflate all the advantages of power than translate into the wills of a few dictating to the majority. The possibility must be prevented of any individual or group of individuals being able to enforce their wills over any other individual's private life or to extract social consequences for behavior preferences or ideas.

Only an anarchist revolution has on its agenda to deal with these goals. This would seem to galvanize the working class, declasse intellectuals, colonized third world nations and some members of the petty bourgeoisie and alright bourgeoisie. But this is not the case.

That China, North Korea, Vietnam, and Mozambique would build round a Marxist ideology to drive out invaders and rebuild feudal economies in the midst of western imperialism's designs and efforts to re-invade and re-colonize is a point that can be argued in the light of the international situation. It is one thing that they don't back the will of the people as much as they chose allies in the East-West wars fought on the ground of the non-white colonies. It is another thing that Anarchy ceases to inflame or take the lead in combating fascism and imperialism here in North America with the history of the Wobblies, the Western Federation of Miners and other groups who have made their mark on history. It is a denial of our historic task, the betrayal of Anarchists who died resisting tyranny in the past, malingering in the face of horrible conditions. It is the theft of an option to the next generation and forfeiture of our own lives through faint hearts.

We permit people of other ideologies to define Anarchy rather than bring our own views to the masses and provide models to show the contrary. We permit corporations to not only lay off workers and to threaten the balance of workers while cutting their salaries, but to poison the air and water to boot. We permit the police, Klan and Nazis to terrorize whatever sector of the population they wish without repaying them back in any kind. In short, by not engaging in mass organizing and delivering war to the oppressors we become Anarchists is name only.

Because Marxists and nationalists aren't doing this to a large extent doesn't make it any less a shame. Our inactivity creates a void that this police state with its reactionary press and definite goals are filling. The parts of people's lives supposedly touched by mass organizing and revolutionary inspiration that sheds a light that encourages them to unveil a new day, instead are being manipulated by conditions of which apathy is no less a part than poisonous uncontested reactionary propaganda. To those who believe in a centralized party with a program for the masses this might mean whatever their subjective analysis permits. But to us who truly believe in the masses and believe that they should have their lives in their hands and know that freedom is a habit, this can only mean that we have far to go.

In the aftermath of the Overtown rebellion, the Cuban community conceded as lost souls by Castro came out clearly in one instance in support of the Black colony. And predictably the Ku Klux Klan, through an Honorary FBI agent Bill Wilkenson, made no bones about supporting the rights pf businesses and the business of imperialism. Third World Colonies throughout the United States face genocide and it is time for anarchists to join the oppressed in combat against the oppressors. We must support in words and actions, self-determination, and self-defense for third world peoples.

It is beside the point whether Black, Puerto Rican, Native American and Chicano-Mexican people endorse nationalism as a vehicle for self-determination or agree with anarchism as being the only road to self-determination. As revolutionaries we must support the will of the masses. It is not only racism but compliance with the enemy to stand outside of the social arena and permit America to continue to practice genocide against the third world captive colonies because although they resist, they don't agree with us. If we truly know that Anarchy is the best way of life for all people, we must promote it, defend it and know that the people who are as smart as we are will accept it. To expect people to accept this, while they are being wiped out as a nation without allies ready to put out on the line what they already have on the line is crazy.

Where we live and work, we must not only escalate discussion and study groups, we must also organize on the ground level The landlords must be contested through rent strikes and rather than develop strategies to pay the rent, we should develop strategies to take the buildings. We must not only recognize the squatters movement for what it is, but support and embrace it. Set up communes in abandoned buildings, sell scrap cars and aluminum cans. Turn vacant lots into gardens. When our children grow out of clothes, we should have places where we can take them, clearly marked anarchist clothing exchanges and have no bones about looking for clothing their first. And of course we should relearn how to preserve food; we must learn construction and ways to take back our lives, help each other move and stay in shape.

Let's keep the American and Canadian flags flying at half mast... I refuse to believe that Direct Action has been captured.

(Kuwasi Balagoon: Born December 22, 1947, passed away in prison on December 13, 1986. We chose to print this article in the spirit of honoring the Black Liberation Army, which Kuwasi was once a part. And while we may have significant political differences with him, we have much to learn from this man. Recently, Florida's anarcho-commie paper *Onward!* printed an article about Kuwas, because it is important that we remember fighters like Kuwasi, who is, unfortunately, practically unheard of in the anti-authoritarian milieu. A pamphlet of writings by Kuwasi can be ordered from the Solidarity Collective: 2035 Boul. St-Laurent Montreal, Quebec Canada H2X 2T3).

Beyond Geography: The Western Spirit Against The Wilderness - Frederick Turner (1980)

(Although each essay from ***Against Civilization: Readings and Reflections*** will appear in ***The Black-Clad Messenger***, you can order the entire book for $11 pp from ***Uncivilized Books***: PO Box 11331 Eugene, OR 97440 U$A).

North Americans are urged to think with a certain cautious fondness on our single great parable of intermingling, the marriage between the white Englishman John Rolfe and the Indian princess Pocahantas. This merging is supposed to symbolize a new and hopeful beginning in the New World. But the records of that arrangement tell us something else: the marriage was not based on any true desire for merging but rather on political expediency and a fear that no marriage could bridge. John Rolfe may, as Perry Miller says, have been horrified to find some genuine affection for Pocahontas overtaking him. God, he knew, had forbidden intermarriage to the Israelites in the interests of tribal solidarity and religious purity, and so Rolfe knew that he must find a means of justifying what otherwise could only be construed as a slide into temptation. So he did, professing and maybe believing at last, that he had entered into this marriage "for the good of this plantation, for the honor of our country, for the glory of God, for my own salvation, and for converting to the true knowledge of God and Jesus Christ, an unbelieving creature". On any other terms the marriage would be a wretched instigation "hatched by him who seeketh and delighteth in man's destruction".

It was a difficult business, this possessing while withholding themselves, and the records show that it was not uniformly accomplished, though European governments would do their best by sending out shiploads of white women to keep the white men in the clearings and out of the woods. For neither the French nor the Spanish was John Rolfe a paragon, though it was the English themselves who strove most to avoid his example.

From their earliest days in the New World the English evinced an official desire both stern and shrill to keep the colonists together and to keep the natives at a safe distance. So they recorded with a sour satisfaction that fate of a splinter colony at Wessagusset, Massachusetts, that strayed off and kept Indian women but that managed itself so improvidently that it soon came near to starvation and then became "so base" as actually to serve the Indians for sustenance. One poor, half-starved fellow was found dead where he had stood in tidal mud in his last search for shellfish.

In Virginia, Massachusetts, and Connecticut there was stiff penalties for those who moved ahead of the line of settlement and lived surrounded only by woods, animals, and Indians. Such individuals, it was reasoned, would soon, like untended olive, turn wild themselves, and one of Cotton Mather's most persistent laments was the "Indianizing" of the whites. As he watched them straggle off into the woods, establish barbarous little outposts, and settle slowly into native ways, he predicted divine retribution as of old.

What all this tells us is that these newcomers had felt obscurely the lure of the New World and that some had responded to it out of old dreams long repressed in the march of Christian history. For the fear of possession does not make sense by itself, as wilderness travelers Joseph Conrad and Carl Jung knew so well. Only when the fear is seen as the obverse of desire does it reveal its full truth. Conrad, witness to the European invasion of the tropics, wrote of those who had succumbed to the temptation and had become lost forever like Willems in *An Outcast of the Islands* and Kurtz in *The Heart of Darkness*, who pronounced judgement on his own reversion: "The horror! The horror!" ...

Almost never do our raw wilderness documents speak openly of this lure, of the human need to feel possessed, body and spirit, by a landscape both visible and numinous. Only negatively can they do so, guiding us in their obsessive loathing of those who did succumb. And only this situation can adequately explain the strange persistence and perpetuation through the centuries of the tradition of the willing captive: one who, being captured, refused redemption or ran away after being redeemed, slipping off from the settlements to return to the tribes and the wilderness. They were variously called renegades, white Indians, squaw-men, or simply degenerates, and we might imagine that their shadowy careers would have been consigned to a silence beyond obloquy. But it is not so. Instead, their stories assigned scapegoats, but they have survived, and this is significant. Never as popular because never as useful (even as cautionary tales) as the orthodox captivity narratives, their persistence tells us of other visions of New World contact that haunted the whites even in the very midst of their victories.

The stories begin with what was for us the beginning of the Americas, with Columbus. One Miguel Diaz of the second voyage wounded a fellow Christian in an argument and to escape punishment ran away into the woods where he became the consort of the local chieftainess. Like most of his kind, history loses track of him here, but his defection was though worthy of record in his own time, a strange footnote to conquest.

Then, following like an apparition the traces of further consequences, there are the renegades of Cortes, Narvaez, and Soto. Though, as we have seen, Gonzalo Guerrero was not with Cortes as he pushed off from Cuba for an unknown empire, one would have thought from the diligence with which that driven leader searched for Guerrero that he was

indispensable to the success of the expedition. Maybe in some way he was.

With Narvaez there were at least two who preferred to remain with the Indians rather than wander on into unknown dangers, guided only by the hope of coming out once again into Christian territory. Doroteo Teodoro,a Greek, went inland with the Indians and never came out again, though year's later Soto's men would catch word out of the thicket that he still lived with his adopted people. And Lope de Oviedo ("our strongest man") turned away from the entreaties of Vaca to escape and stayed on with the natives while Vaca and others slipped northward in the night.

On the baffled and trackless Soto expedition there were numerous deserters, notably (from a white point of view) Francisco de Guzman, bastard son of a Seville hidalgo; a hidalgo named Mancano; and another named Feryada, a Levantine. And there was an unnamed Christian described by the Portuguese knight who chronicled the expedition:

> "... the Indians came in peace, and said that the Christian who remained there would not come. The Governor wrote to him, sending ink and paper, that he might answer. The purport of the letter stated his determination to leave Florida, reminded him of his being a Christian, and that he was unwilling to leave him among the heathen; that he would pardon the error he had committed in going to the Indians, should he return; and that if they should wish to detain him, to let the Governor know by writing. The Indian who took the letter came back, bringing no other response than the name and the rubric of the person written on the back, to signify that he was alive".

We have record too of several black slave defectors, notably "Carlos" and "Gomez", both of whom are known to have lived among the Indians for many years. These were presumed to have so little stake in civilization that their actions could more easily be disregarded by their Spanish masters.

No so easily dealt with, or even entertained, was the possibility that some members of Raleigh's Lost Colony had survived by merging and migrating inland with Manteo's people. Almost two centuries after John White and his party had panted through the sandy seaside woods in much-belated relief of the colonists and had come upon that tree with its interrupted message, the old sentinel trunk was still being pointed out to the curious as evidence of that strategy. Expeditions were compulsively sent out in 1602, since they could not see the clues. In 1654 friendly Indians showed another expedition evidence that some of the missing colonists had revisited the site of the old fort, but so unthinkable was the alternative of survival through merging that this hint too was left unexamined.

So, for the same reason, were other hints, before and after, including those from John Smith who had knowledge of whites living somewhere inland from Chesapeake Bay, and from a German traveler, John Ledered, who heard in North Carolina of a nation of bearded men living some miles southwest of where he was. Still the hints of survival persisted and in the eighteenth century were so strong that they compelled North Carolina's pioneer naturalist/historian John Lawson to acknowledge them. The Indians of this place tell us, he notes, "that several of their ancestors were white people and could talk in a book as we do; the truth of which is confirmed by the gray eyes being frequently found amongst these Indians and no others". But Lawson could not let the spectacle of miscegenation pass without censure. The evidence of it drove him to remark that the colony had:

> "miscarried for want of timely supplies from England; or through the treachery of the natives, for we may reasonably suppose that the English were forced to cohabit with them for relief and conservation; and that in the process of time they conformed themselves to the manners of their Indian relations; and thus we see how apt human nature is to degenerate.

It was only in the 19th century when the menace of merging was dead that a white historian, Stephen B. Weeks, could put all this information together and make the appropriate inference. And this was that the 1587 colonists, being destroyed piecemeal by the vengeful natives of the mainland, took what they could carry and went to Manteo's people on Croatoan. Together these two groups left Croatoan, which was only a seasonal home for the natives, and moved inland by slow stages, away from the hostiles of the Outer Banks area. They were subsequently encountered on the Lumber (Lumbee) River in the mid-eighteenth century when Scots and Huguenot settlers pushed into the area. And their descendants are there to this day in what is now Robeson County. Here one may meet striking mixed bloods who trace themselves back to that intermingling on the Outer Banks and who carry on the names of the Lost Colonists.

Even while the search for the Lost Colonists was vainly going on, others of the English were becoming "lost" under the very eyes of the orthodox, and of these none excited greater opprobrium and more continuing vengeance than Thomas Morton of Massachusetts. With the single exception of a long section detailing the bestiality trial and execution of one Thomas Granger (another horrid example of the temptation to mix in the wilderness), there is no more luminous passage in Governor Bradford's long chronicle of the early years of Massachusetts than that on Morton. This is so because no one transgressed so flagrantly and almost joyously against the powerful taboo that kept the English from mingling with all that surrounded them.

The man had come out from England in 1622. By the summer of 1626 he had usurped his partner's prerogatives in a settlement venture near the present town of Quincy and was master of a heterogeneous group of indentured servants and local Indians. It was not merely that Morton was trading with the Indians and supplying them with guns, powder and spirits, for by Bradford's admission as well as by other contemporaneous accounts we know that Morton was by no means alone in this practice. Indeed, had all those English been Mortons, there might have been little to fear from selling the natives what would then have been merely hunting arms. What deeply rankled was that Morton was actively encouraging

the intermingling of whites and Indians and that in doing this he was accomplishing what was so much feared: the Americanization of the English.

In the spring of 1627 Morton presided over the erection of a Maypole at the place he suggestively and salaciously styled "Mare-Mount" or "Ma-re-Mount". It was too much. A party under the command of the doughty Miles Standish broke in upon the mogrels, arrested Morton, and subsequently deported him, hoping that this would be the end of it. But the man would come back again and again to the scene of his transgression and his triumph. And again and again the English authorities would hound and persecute him. Throughout the New England winter of 1644-45 they kept the old man in a drafty jail, in irons and without charges, and when at last they let him loose he was broken. When he died "old and crazy", the English were satisfied that this threat no longer existed.

But they could not lay to rest that larger threat of which Morton had been put a particular carrier, for it kept appearing. The wilderness that had spawned it would recede by the year and mile, and with it the Indians, but all along the gnawing frontier where contact was still to be had there was the profoundly disturbing and puzzling phenomenon of "Indianization". On the other hand, there were but few examples of Indians who had volunteered to go white and who had remained so. And even the missionaries, to say nothing of their lay captors, seemed ashamed of the pathetic show these converts made.

Observing a prisoner exchange between the Iroquois and the French in upper New York in 1699, Cadwallader Colden is blunt: "... notwithstanding the French Commissioners took all the Plains possible to carry Home the French, that were Prisoners of the Five Nations, and they had full liberty from the Indians, few of them could be persuaded to return. "Nor, he has to admit, is this merely a reflection on the quality of French colonial life, "for the English had as much Difficulty" in persuading their redeemed to come home, despite what Colden would claim were the obvious superiority of English ways:

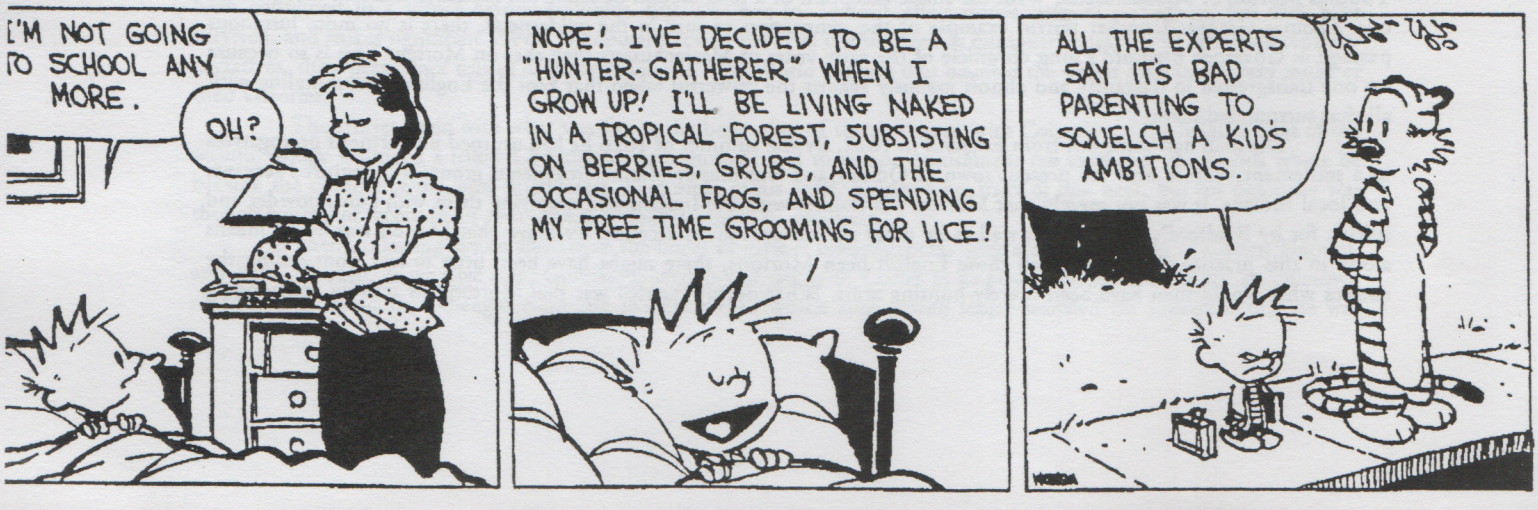
> "No Arguments, no Intreaties, nor Tears of their Friends and Relations, could persuade many of them to leave their new Indian Friends and Acquaintance; several of them that were by the Caressings of their Relations persuaded to come Home, in a little Time grew tired of our Manner of living, and run away again to the Indians, and ended their Days with them. On the other Hand, Indian Children have been carefully educated among the English, clothed and taught, yet, I think, there is not one Instance that any of these, after they had Liberty to go among their own People, and were come to Age, would remain with the English, but returned to their own Nations, and became as fond of the Indian Manner of Life as those that knew nothing of a civilized Manner of Living".

And, he concludes, what he says of this particular prisoner exchange "has been found true on many other Occasions".

Benjamin Franklin was even more pointed: When an Indian child is raised in white civilization, he remarks, the civilizing somehow does not stick, and at the first opportunity he will go back to his red relations, from whence there is no hope whatever of redeeming him. But

> "when white persons of either sex have been taken prisoners young by the Indians, and have lived a while among them, tho' ransomed by their Friends, and treated with all imaginable tenderness to prevail with them to stay among the English, yet in a Short time they become disgusted with our manner of life, and the care and pains that are necessary to support it, and take the first good Opportunity of escaping again into the Woods, from whence there is no reclaiming them".

Colden's New York neighbor Crevecoeur, for all his subsequently celebrated prating about this new person who was an American, almost unwittingly reveals in the latter portion of his *Letters From an American Farmer* that the only really new persons are those who have forsaken white civilization for the tribes. "As long as we keep ourselves busy tilling the earth", he writes, "there is no fear of any of us becoming wild". And yet, conditions being what they were, it was not that simple. It was not always possible to keep one's head looking down at the soil shearing away from the bright plow blade. There was always the great woods, and the life to be lived within it was, Crevecoeur admits, "singularly captivating", perhaps even superior to that so boasted of by the transplanted Europeans. For, as many knew to their rueful amazement, "thousands of Europeans are Indians, and we have no examples of even one of those aborigines having from choice become Europeans!"



Next April 20-22, 2001, Quebec City has the dubious honor of hosting the Summit of the Americas, which brings together the 34 heads of state of North, South and Central America, as well as the Caribbean (except Cuba). Besides the usual scare-mongering about security and terrorism, and empty rhetoric about democracy and human rights, the main purpose of the Summit — which previously took place in Miami (1994) and Santiago (1998) — will be to put the final touches on the Free Trade Area of the Americas (FTAA) agreement.

The FTAA, which is to be fully implemented by 2005, extends the NAFTA (North American Free Trade Agreement) geographically to the entire hemisphere, as well as further extending the reach of big business into vast areas of public policy. It's basically NAFTA on steroids. The Summit of the Americas, the process by which the FTAA is being promoted, is itself an instrument by which American imperialism and Canadian paternalism can more effectively operate in the region, all while providing the superficial appearance of consensus and cheerful "hemispheric integration".

The Summit of the Americas will be the largest police and security operation in Canadian history, all to ensure that the 34 heads of state and their entourage of thousands of business elites, technocrats and corporate media enjoy their cocktail parties, gala dinners and public relations spectacles. An almost 4km-radius zone around the Summit sites, in the heart of downtown Quebec, will be surrounded with concrete barricades and fencing. The local prison will be emptied to make room for arrested protesters.

Like a slew of trade accords, institutions and conferences, the Summit of the Americas is a clear and real example of the power of global capitalism. Activists and organizers in Quebec City and Montreal intend on responding accordingly:

Anti-Capitalist Convergence (CLAC)

Partially in response to the Summit of the Americas. and partially to reinforce existing local networks of resistance, the Anti-Capitalist Convergence (La Convergence des luttes anti-capitalistes, or CLAC) came together last April in Montreal, one full year before the Summit. The CLAC basis of unity asserts clear opposition to capitalism, imperialism, neo-liberalism and patriarchy while asserting values of mutual aid, solidarity and genuine democracy. It is autonomous, decentralized and non-hierarchical, and rejects bureaucratic, top-down models of organizing. Respecting a diversity of tactics, the CLAC supports the use of a variety of creative initiatives, ranging from popular education to direct action. With regards to the Summit of the Americas, and the FTAA, the CLAC adopts a confrontational attitude, and rejects reformist alternatives like lobbying which cannot have a major impact on inherently anti-democratic processes. [Please check out our "CLAC Projects and Initiatives" sheet for a better idea of what we're doing and organizing.]

Carnival Against Capitalism

The CLAC, with affinity groups in Quebec and beyond (perhaps you?!), will be organizing a "Carnival Against Capitalism" to oppose the upcoming Summit of the Americas meeting. The Carnival, which will take place next April in both Quebec City and Montreal, will include conferences, teach-ins, concerts, cabarets, workshops, street theatre, protests and direct actions. The exact events will be determined and announced in the upcoming weeks and months. The Carnival Against Capitalism is meant to articulate a clear opposition to the Summit of the Americas, the FTAA and capitalism, while providing a diverse series of events ranging from popular education to protests. The Carnival is being undertaken in a spirit of openness and inclusiveness, hoping to encourage the development of a pluralistic and effective resistance movement.

Summit of the Americas Welcoming Committee (CASA)

The CLAC will be working closely with the recently-formed Summit of the Americas Welcoming Committee (known by its French acronym, CASA). CASA is a Quebec City group, comprised of activists and organizers who are actively involved in local grassroots struggles. CASA's basis of unity includes anti-capitalism, anti-patriarchy, a refusal of hierarchies, autonomy, non-reformism and a respect for a diversity of tactics. CASA, like CLAC, meets in open, decisional, general assemblies. CLAC will be collaborating with CASA on logistics awareness raising and other actions.

The activities of CLAC (and CASA) are undertaken with the belief that it is possible to be both radical and effective, militant and creative. We are also looking beyond the Quebec Summit, aiming to strengthen existing resistance struggles and networks. It didn't start in Seattle, and it isn't going to stop with Quebec. Don't hesitate to get in touch.

The Anti-Capitalist Convergence (CLAC)
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Contacts List:

Mayhem Productions: PO Box 5841 Eugene, OR 97440 (Produces excellent post-leftist, anarcha-feminist zines).

Liberation Collective: 818 SW 3rd #354 PDX, OR 97204 (Portland activist info-shop and organizing/outreach center).

Green Anarchy/ Earth Liberation Prisoners Support Network/ Bioengineering Action Network: PO Box 11331 Eugene, OR 97440

Fifth Estate: 4632 Second Avenue Detroit, Michigan 48201(Excellent long-running anti-tech anarchist paper).

Anarchy: A Journal Of Desire Armed: PO Box 1446 Columbia, MO 65205-1446 (Another kick-ass long-running anti-tech anarchist paper).

Do Or Die: c/o Prior House, 6 Tilbury Place Brighton, East Sussex, BN2 2GY, UK (Unquestionably the best eco-anarchist publication in existence!).

Claustrophobia: PO Box 1721 Baltimore, MD 21203 (Puts out the best anarchist paper on the East-coast).

Willful Disobedience:41 Sutter St. PMB 1661 SF, CA 94104(Really subversive insurrectionary anti-civilization publication).

Profane Existence/Blackened: PO Box 8722 Minneapolis, MN 55408(Apparently, punk is not dead. Whether that is a good thing or a bad thing, I'll leave the readers to ponder).

South Chicago ARA/ABC: PO Box 721 Homewood, IL 60430
(Produces *Thought Bombs* 'zine and does loads of good work).

A-News: PO Box 30557 Athens 10033 Greece (Updates on anti-authoritarian actions in Greece).

August Collective: PO Box 6188 Fullerton, CA 92834(Los-Angeles anarchist organizers).

Coalition Against Civilization: PO Box 835 Greensburg, PA 15601 (These folks make awesome t-shirts in support of imprisoned anarchists, and produce cool anti-civ' literature).

Feral: A Journal Towards Wildness: PMB 321 530 Divisadero, San Francisco, CA 94117
(Forum for radical environmentalist theory and practice).

Green Anarchist: BCM 1715, London WC1N 3XX, UK
(Old school anarcho-primitivist magazine).

Weekly Events:

If you're interested in sharing your skills with the community (for free, of course) as a part of the Cascadia Rising Free Skool, or you'd like to hear about what classes are going on this month, please call the Free Skool @ 484-7365 and ask for Tobias.

Come to Subversive Pillow Theatre every Sunday night at 7:30 pm upstairs in the Grower's Market Building, 454 Willamette. Every week they show films of direct action and radical politics. Call #242-0943 for more info.

THE SHAM-ROCK

Also come eat FREE food at Food Not Bombs EVERYDAY @ 4:00 in Washington/Jefferson Park. Call #242-0943 to get involved.

If you wanna find out what's REALLY going on in your community, watch Cascadia Alive! Wednesday nights at 9:00 on Channel 97 (Public Access). Also check out ANARCHY FORUM Monday nights at 10pm and Wednesday nights at 8pm, also on Channel 97.

If you would like to help out the Red Cloud Thunder forest defenders protect our ancient forests from greedy developers, write or call Cascadia Forest Defenders: PO Box 11122 Eugene, OR 97440 (541)-684-8977. Get involved!

Cafe Anarquista is at The Shamrock info-shop and community center, Tuesday - Thurs from 12-5pm, and Fri-Sat from 2-7pm. Cheap coffee and treats.

Men Against Sexism meetings are Tuesday's and Saturday's at 5pm and 7pm at The Shamrock info shop.

Sustainable Horticulture Reading Group. Call Tobias @ (541)#484-7365 for more info.

SUBSCRIPTION RATES: Subscriptions to this newsletter are $8 for a 1-year subscription (7 issues) and $15 for a 2-year subscription (15 issues) and $30 for a lifetime subscription (with a free copy of Bob Black's *Anarchy After Leftism* or Robert Thaxton's awesome 'zine *Fuck-You Bearden!*). Single issues are $1 or a small donation (a copy of a 'zine, a few stamps, whatever).

BE SURE TO CHECK OUT RADIO FREE CASCADIA, MIDDAY TO MIDNIGHT ON 98.5FM. TUNE INTO "SOUNDS CELEBRATING RESISTANCE" EVERY FRIDAY FROM 1-4:00PM. And listen to John Zerzan's "Anarchy Hour" Sunday nights at 11pm on 88.1 KWVA.